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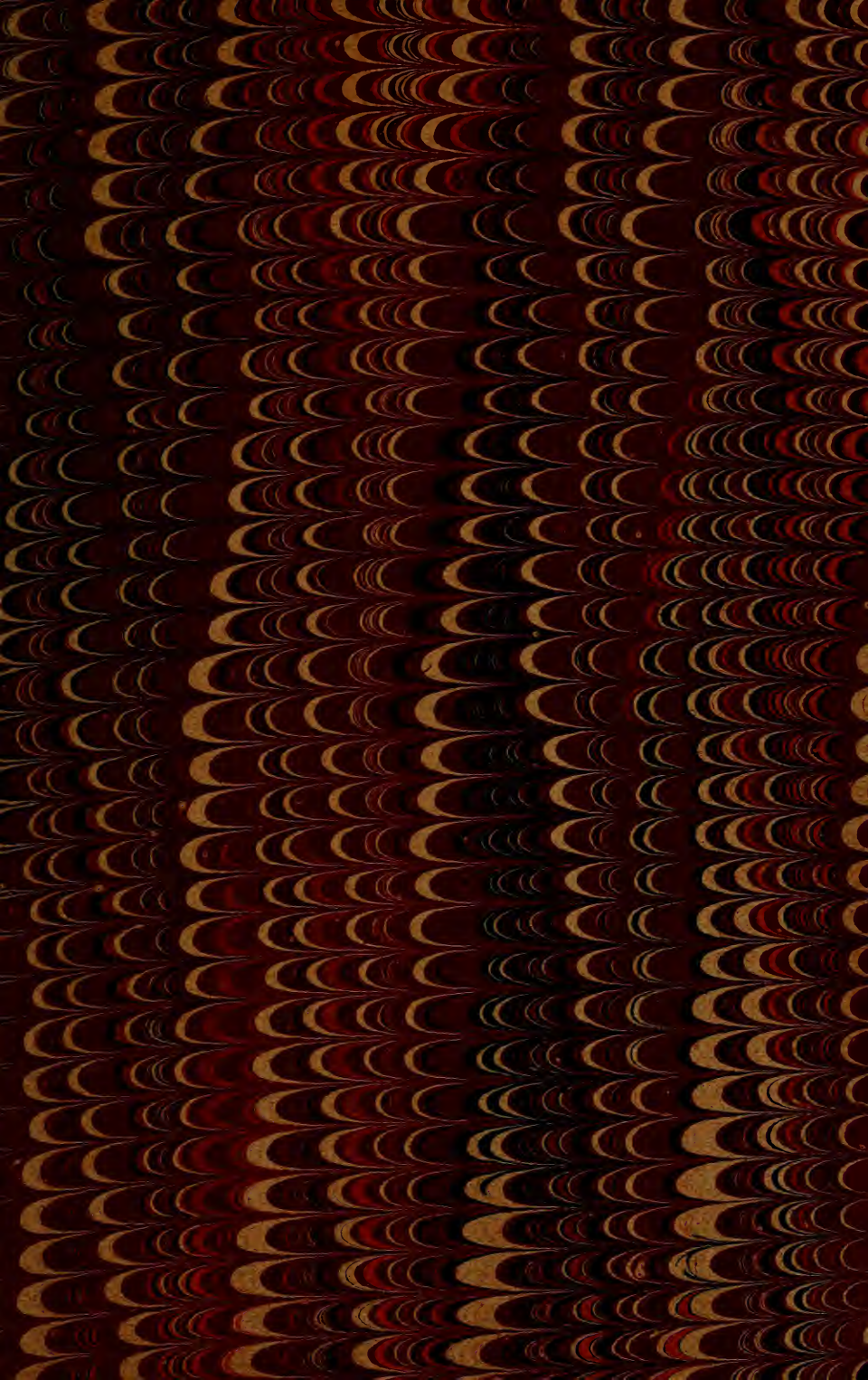
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UNITED STATES OF AMERICA.



ANCIENT QUAKERISM



TRUE CHRISTIANITY,

AND

FOUNDER OF THE GOVERNMENT OF THE UNITED STATES;

Ancient and Modern Quakerism Compared;

THE UNION OF CHURCH AND STATE;

TRUE MARRIAGE; LABOR, CAPITAL, AND NATIONAL
FINANCE,

VIEWED FROM A NEW AND CORRECT STANDPOINT.

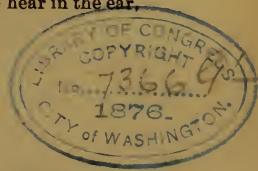
BY JOEL HEACOCK.

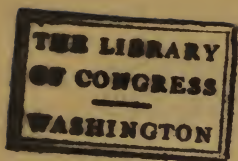
What I tell you in darkness, that speak ye in light: and what ye hear in the ear,
that preach ye upon the housetop.—Matt. x. 27.

PHILADELPHIA:

THOMAS WILLIAM STUCKEY, PRINTER,
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Ancient Quakerism True Christianity,

AND THE

FOUNDER OF THE GOVERNMENT OF THE UNITED STATES.

THE events to which I am about to allude had their origin with George Fox, who was born in the north of England, in the year 1624, of humble parents, from whom he received a limited education. Being possessed of a Truth-loving turn of mind, he became much affected by the sins and follies with which he was surrounded; this induced him to enter into an inquiry as to the cause thereof. After years of meditation and prayer, he informs us that his mind became enlightened to an extent that gave him a clear perception of their source, and further informs us that in this Light he held communion with God.

We are under no obligation to take his mere word that the counsel of God was with him, for the work which he accomplished will abundantly prove it to the satisfaction of every honest inquirer who may investigate it for himself,—for by the fruit the tree is known.

At the time George Fox made his appearance before the world, law as well as public opinion forbade a man doing his own thinking on religious matters, yet required him to attend

some religious service and receive instruction at the hand of a priest. Right in the midst of this political, religious, and social state of the public mind, George Fox stepped boldly forward with the declaration, that God had given to each man a special gift, which would show him the way of salvation, if attended to, without being necessarily dependent upon either priest or book.

The success of this doctrine is apparent to all observers, since few honest and intelligent men in any part of the civilized world are found to doubt it: for there is not an evil against which he bore testimony but what has been partly, if not entirely eradicated, especially in the United States.

His testimony against the law compelling men to pay for religious teaching has been a success; his testimony against the law compelling men to muster, or learn the art of war, has been a success, as well as the modification of the oath to an affirmation, and also against any law conferring titles of honor, to which he persistently refused to do homage. He was the first of the later reformers to accord to woman the full exercise of her rights. With these doctrines and testimonies, it is not to be wondered at that he gathered around him some of the best minds of England, and among them the justly-celebrated William Penn, who, after becoming deeply imbued with the doctrines and principles of Fox, was called to take charge of a colony in America, for which a constitution was framed, adopted, and signed by the freeholders of the province; said constitution granted to the people of the colony the privilege of making their own laws, to be enforced by officers of their own choosing, gave entire freedom of conscience to all in matters pertaining to religion, and contained the essential principles of the present Constitution of the United States. This Constitution was adopted by the colony then known as West New Jersey, in the year 1676; after which a

similar constitution was framed by the same author for the province of Pennsylvania.

The peace and prosperity of the people under this form of government was so apparent, that it exerted a potent influence upon the other colonies, perhaps upon none more than those of New England, where religious intolerance required the officers of the law to drive men to church with ox-goads, and whip, imprison, banish, and hang both men and women for preaching doctrines they did not believe, to freely shedding of their blood upon the Revolutionary battle-fields, to establish the same principles for which the Quakers had suffered one hundred years before. The prosperity, peace, and happiness of the people under this form of government had so educated the people of the colonies in the true policy of government, that, in its centennial year, 1776, they adopted the justly celebrated Declaration of Independence, making the colonies free and independent states.

The Declaration of Independence being a result-gained by the influence of Fox and his friends over the people of the colonies, they could not have sustained the conflict that ensued had it not been for the same influence.

Although the Quakers did not themselves recommend the use of carnal or physical weapons as a means of gaining liberty and independence, they had done so much in the way of educating the people of the colonies into a belief or faith it was their right, that they could not restrain them from using the sword when their freedom was at stake, as they knew no other available means of defending it, and their faith in the righteousness of their cause thus imbibed gave them courage and strengthened their arms, while the same influence tended to discourage and weaken the arms of their enemies.

It would seem that, in the Declaration of Independence and the smoke of the battle-fields upon which it was sus-

tained, the influence of Fox and his friends was very much lost sight of. Had the Quaker church retained the religion of a Fox and the statesmanship of a Penn, the institution of American slavery would have been overthrown without the shedding of blood,—there would have been no weeping over the slain, nor groaning under the weight of a crushing national debt.

Had the Quaker church retained such representatives to the Court of Heaven as Fox and Penn, they would have received a commandment like this, respecting the institution of slavery:—Go, say unto My people, thus saith the Lord, bring Me an offering for your sins in this matter, inasmuch as ye have aided and abetted this great evil by your silence and your help in legislating for its support. And when they had heard this they would have made an offering; and after the Church had made its offering, the Nation would have come forward with an offering also. And the offering thus required would have been, to reimburse the slaveholder for the capital invested in his slaves,—not as a reward for doing right in giving them their liberty, but as an atonement,—every man for his own sins, the slaveholder himself bearing a part. This offer would have been accepted, and the evil amicably settled with a provision for the freed men.

No man can see the kingdom of God, who shall refuse to offer an offering as an atonement for his own sins on conviction thereof. If he should have nothing to offer but a will to do so provided he had the wherewith to make an offering, the will to do will be taken in place of the offering and the sin forgiven; but, if he should have the wherewith to make an offering, and fail to do so, the wrath of God will follow him in judgment until he makes such offering. And as with an individual, so with a nation; and as with slavery, so with every other national sin: God requires no sacrifice made di-

rectly to Himself but the sacrifice of a selfish will; all other that may be required is made indirectly to Him by being made to an injured party at His command.

Of great men it has been observed, that they appear but seldom, and when they come, they come in clusters. Of George Fox it may be said, that he was by nature like a lamp ready trimmed for lighting, and through his fasting and prayer it pleased God to send fire from heaven to consume his offering, and the fire was kept alive and burning upon the altar by his daily sacrifices; and having his own lamp burning with heavenly fire, it should not be thought strange that such minds as those of Penn, Burrough, Howgill, Penington, Barclay, and many others, should be lighted when brought into contact with his. Neither is it to be wondered at, that when such burning masses were brought together, they became as a city set upon an hill, the light of which could not be hid.

One of the fixed laws of God is, that like under like circumstances shall beget like, but that under different circumstances it may beget what is better or what is worse, as the character of the circumstances surrounding the law may indicate when brought into action.

No truly great man ever descended from an immoral or irreligious parentage, but from moral and religious parents, whose minds were brought under circumstances favoring a high moral development in the offspring at the time of and prior to conception; and the longer these favoring circumstances continue to act upon the minds of the parents, the better for the organization of the offspring, which must have a certain development and balance upon which to build up a great mind.

All truly great minds are composed of three component parts, namely, Judgment, Sympathy, and Spirit: very much

of true greatness depends upon a proper balance between judgment and sympathy. Judgment answers to man or husband, as used in the Bible, Sympathy to woman or wife, and Spirit to Lord, Christ, Saviour, Son of God, &c.

The creation of man *really* begins with the development of judgment, which enables him to compare the good with the evil, and choose between them. Without this faculty he would be nothing more than a mere animal: with it, he is man. Sympathy is that faculty which gives fellow-feeling, and is developed after judgment, and receives Truth intuitively, by inspiration or impression. It is this faculty that receives the Divine impress from the hand of God, and conceives and bears that holy thing called the Son of God. After this birth, the man Judgment unites with or marries this virgin woman Sympathy, and becomes father to all her after-born children. The father of her first-born being God, it is the Son of God, also the Son of man, being born of woman, and is the true Emmanuel, meaning God and man, or God with man. This Spirit, partaking both of the nature of God and the nature of man, is a befitting counsellor for man in the things pertaining to the kingdom of God.

When this counsellor addresses the court, he speaks to the man Judgment, the woman Sympathy sitting by his side,—without her counsel he never makes a decision, she being his associate judge and true helpmeet. This woman and wife Sympathy, with her every desire, turns lovingly to her husband, the man Judgment, who graciously responds under the Divine impress fresh from the hand of her first-born, who is the Son of God, and she conceives and becomes the mother of the family of thought; which family in turn becomes an angelic multitude, an heavenly host, whose never-ending song is: “Glory to God in the highest, peace on earth and good will to man.”

So God created man in His own image, in the image of God created He him, male and female created He them,—Judgment to decide justly, Sympathy to feel for human suffering, is the male and the female, the husband and the wife, which is the soul or mind, and is the head of the family and master of the house; which house is the human body, and is the temple of God, if so be that the Spirit dwells therein in the person of His Son, who governs by his wise counsels and faithful rendering of the law and the testimony as received from the hand of his Father in heaven. This Spirit may be known to the mind by the hungerings and thirstings it produces therein for the Truth.

As the seed of the herb falls to the earth and takes root therein, and first brings forth the stalk to bear the seed, to fall again to earth and reproduce its kind, so the spiritual man and woman is the seed that produces man and woman in the physical. The perfect man has more judgment and less sympathy, and the perfect woman more sympathy and less judgment.

No legislative body can be perfect until woman is allowed to sit side by side with man therein, neither can the judiciary bench be perfect until woman sits with man thereon: for the outer court is copied from the inner; and, if that has not the elements of both the man and the woman, it is a miserable thing. All matter is but a crystallization from the female or woman element in the Godhead, being continually in travail and giving birth to new forms of matter; while the male, by mutual consent, governs the whole by the power of spirit and mathematical law.

The fall of man gives a view of the other estate. As has been observed, the creation of man begins with the development of judgment, which gives power to compare the good with the evil, and choose between them. The most lament-

able condition into which it is possible for man ever to fall, is shown in the case of Judas, as set forth in the New Testament scriptures. He was favored with a birth in the true spirit, which constituted him one of the chosen: the cause of his fall was, his judgment proved too weak for his sympathy, and in consequence thereof the union between them was not perfect; and the unclean spirit which ruled in the Jewish church enticed his sympathetic nature to commit fornication therewith, and the offspring was a devil that could not be cast out,—a desire for place and power in the church. His sympathetic nature, with the devil it had borne, persuaded his judgment to accept this place, and the honor it conferred: it being offered in lieu of that free Spirit he had called his Master. Not having judged properly, he repented of what he had done when he saw that the chief priests and the elders had their hands on his Master, and were about to crucify him. But it was then too late, and nothing was left for him but to accept the law of the church as his master, in place of that free Spirit of Truth which he had betrayed; and he put this law as an halter about his neck, and hanged himself therewith, and became a dead man to all righteousness, and was buried in a field of blood with those who did not hesitate to destroy human life to satisfy their own selfish ends.

The history of man, as set forth in the book of Genesis, typifies another condition in which the fall may occur. This figure, like many others in the Bible, having been written in what is now a dead language, and the older portion of it in altogether a different manner, the writers using hieroglyphics and characters to represent their thoughts instead of the alphabet now employed; and, as few of those who undertook to translate it fully understood its meaning, many mistakes occurred, and the original meaning is much obscured. But

the figure in the first chapter and a small portion of the second is sufficiently clear to show, that it is not, as some would suppose, written to set forth the creation of the physical world, but rather to show how God creates the perfect man, beginning with the conception of the physical body and continuing the narration until a full development of soul is set forth, dividing the work into days or separate epochs or degrees of development, which are as follows: From conception to birth, *the first day*; from birth to development of the sexual passions, *the second day*; from development of the sexual passions to the development of judgment in matters of right and wrong, *the third day*; from the development of judgment to the development of the sympathetic, *the fourth day*; from the development of the sympathetic to the birth of the spiritual, *the fifth day*; from the birth of the spiritual to the perfecting of man, which finishes the work of creation, *the sixth day*; the *seventh day*, eternal rest for man as well as God.

In the last reference made to the creation of man, it says nothing about his being created in the image of God, but testifies that the Lord God formed man out of the dust of the ground, &c.: which agrees with the great truth, that a man born of low, degraded parentage is most liable to fall.

The name Adam signifies in the original, "earthy," which also agrees with his being made of the dust of the ground, all signifying of low descent; and, as the man judgment, so the woman sympathy, which is taken from him, as the rib from his side would signify.

Although Adam had held communion with God to a limited extent, when God presented him with the woman, he was so well pleased with her, that he said, "Let a man leave his father and mother, and cleave unto his wife": this was Adam's saying, not God's. The father and mother of Adam,

judgment, is the Godhead. It is clear, from what followed, that he did leave his father and mother and placed his affections on himself, regarding his wife as part of his own flesh.

Where judgment is not governed by God, sympathy is not governed by judgment, and in this partly divorced condition the woman Sympathy is easily enticed into committing fornication, as Eve did with the serpent; which serpent is used as a figure to represent that low, beastly spirit which seeks only the gratification of the animal passions. This spirit committeth fornication with the woman nature, and the offspring is a family of devils.

This spirit of selfishness is Belzebub, the prince of devils and father of lies spoken of in the New Testament scriptures: when it is allowed to rise up and occupy the position as counsel before the court in the mind, it inclines the person to climb for the high places both in church and state; for it is honorable to hold office, and it is this honor that this spirit seeks. It also blinds the eyes of its victim, and causes him to care less for truth and righteousness than for success, and to have little scruples about the means to be used to ensure it.

Having thus endeavored to show the two leading dispositions or spirits that govern the human mind,—that one leads upward, while the other leads downward; that one saves itself in an effort to save others, and the other destroys itself in attempting to destroy others,—let us now come to a consideration of that spirit by which George Fox and his friends were governed, that was from above, and led them upward, and in their efforts to save others they saved themselves.

Ancient Quakerism was ancient Christianity, and ancient Christianity was ancient Judaism,—different names for the same substance. Jesus and the apostles professed to be Jews,

but were, by their enemies, called Christians. Fox and his friends professed to be Christians, but were called Quakers by their enemies. One of Fox's favorite texts is found in *Rom. ii. 28, 29*: *For he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

As it was the practice of Jesus and the apostles to enter into the synagogue on the sabbath-days to teach the people, and by the instigation of the rulers were cast out, scourged, and imprisoned, so it was the practice of Fox and his friends to go into the churches (or steeple-houses, as they called them) and preach to the people, and they also by the rulers were dragged out, beaten, abused, scourged, and imprisoned.

For the further information of the reader, I here append an epistle of George Fox, written "with his own hand, and left sealed up with this superscription, viz.: *Not to be opened before the time*; which, being opened after his decease, was thought meet to be printed:—

"For the Yearly and Second-day's meeting in London, and to all the
"children of God in all places in the world. By and from G. F.

"This for all the children of God everywhere, who are led by His
"Spirit, and walk in His light, in which they have life, unity, and
"fellowship with the Father and Son, and one with another.

"Keep all your meetings in the name of the Lord Jesus, that be
"gathered in his name, by his light, grace, truth, power, and spirit;
"by which you will feel his blessed and refreshing presence among
"you and in you, to your comfort and God's glory.

"And now friends, all your meetings, both men's and women's,
"monthly, quarterly, and yearly, &c., were set up by the Power,
"Spirit, and Wisdom of God; and in them you know that you have
"felt His power, and spirit, and wisdom, and blessed refreshing pres-
"ence among you, and in you, to His praise and glory and your com-
"fort; so that you have been *a city set on a hill, that cannot be hid.*

“And although many loose and unruly spirits have risen betimes
“to oppose you and them, in print and other ways, you have seen
“how they have come to nought. The Lord hath blasted them,
“brought their deeds to light, and made them manifest to be trees
“without fruit, wells without water, wandering stars from the firma-
“ment of God’s power, and raging waves of the sea, casting up their
“mire and dirt; and many of them are like the dog turned to his
“old vomit, and the sow that was washed, turned again to the mire.
“This hath been the condition of many, God knoweth, and His
“people!

“Therefore all stand steadfast in Christ Jesus your head, in whom
“you are all one, male and female, and know his government, of the
“increase of whose government and peace there shall be no end;
“but there will be an end of the devil’s, and of all that are out of
“Christ, who oppose it and him, whose judgment doth not linger,
“and their damnation doth not slumber. Therefore in God and
“Christ’s light, life, spirit, and power live and walk, that is over all
“(and the Seed of it) in love, in innocency, and simplicity. In right-
“eousness and holiness dwell, and in His power and Holy Ghost, in
“which God’s kingdom doth stand. All children of new and heav-
“enly Jerusalem, that is from above, and is free, with all her holy
“spiritual children, to her keep your eyes.

“As for this spirit of rebellion and opposition that hath risen for-
“merly and lately, it is out of the kingdom of God and heavenly
“Jerusalem; and is for judgment and condemnation, with all its
“books, words, and works. Therefore friends are to live and walk
“in the Power and Spirit of God that is over it, and in the Seed that
“will bruise and break it to pieces: in which Seed you have joy and
“peace with God, and power and authority to judge it; and your
“unity is in the Power and Spirit of God, that doth judge it. All
“God’s witnesses in His tabernacle go out against it, and always
“have and will.

“Let no man live to self, but to the Lord, as they will die in Him;
“and seek the peace of the Church of Christ, and the peace of all
“men in him: for, *Blessed are the peace-makers*. Dwell in the pure,
“peaceable, heavenly Wisdom of God, that is gentle and easy to be
“entreated, that is full of mercy; all striving to be of one mind,
“heart, soul, and judgment in Christ, having his mind and spirit
“dwelling in you, building up one another in the Love of God,
“which doth edify the body of Christ, His church, who is the holy
“head thereof. Glory to God through Christ, in this age and all

"other ages, who is the Rock and Foundation, the Emmanuel, God with us, Amen, over all, the beginning and the ending. In him live and walk, in whom you have life eternal: in him you will feel me, and I you.

"All children of New Jerusalem, that descends from above, the holy city, which the Lord and the Lamb is the Light of, and is the temple; in it they are born again of the Spirit: so Jerusalem, that is above, is the mother of them that are born of the Spirit. These that come and are come to heavenly Jerusalem, receive Christ; and he giveth them power to become the sons of God, and they are born again of the Spirit: so Jerusalem, that is above, is their mother. Such come to heavenly Mount Sion, and the innumerable company of angels, to the spirits of just men made perfect; and to the Church of the living God written in heaven, and have the Name of God written upon them. So here is a new mother, that bringeth forth a heavenly and spiritual generation.

"There is no schism, no division, no contention, nor strife in heavenly Jerusalem, nor in the body of Christ, which is made up of living stones, a spiritual house. Christ is not divided, for in him there is peace: Christ saith, *In me you have peace*. And he is from above, and not of this world; but in the world below, in the spirit of it, there is trouble: therefore keep in Christ, and walk in him, Amen.

GEORGE FOX.

"Jerusalem was the mother of all true Christians before the apostasy; and since the outward Christians are broken into many sects, they have got many mothers; but all those that are come out of the apostasy by the power and spirit of Christ, Jerusalem that is above is their mother (and none below her), who doth nourish all her spiritual children.

GEORGE FOX."

Read at the Yearly Meeting in London, 1691.

This shows who are his friends and who are not, and who are his legitimate heirs, to whom he willed his estate in the church.

"A narrative of the spreading of Truth, and of the opposition from the powers which then were, written by George Fox, in the year 1676:—

"The Truth sprang up first to us, so as to be a people to the Lord, in Leicestershire in 1644, in Warwickshire in 1645, in Nottinghamshire

“in 1646, in Derbyshire in 1647, and in the adjacent counties in 1648, 1649, and 1650; in Yorkshire in 1651, in Lancashire and Westmoreland in 1652, in Cumberland, Durham, and Northumberland in 1653, in London and most of the other parts of England, Scotland, and Ireland, in 1654.

“In 1655 many went beyond sea, where Truth also sprang up, and in 1656 it broke forth in America and many other places.

“In the authority of this Divine Truth, friends stood all the cruelties and sufferings that were inflicted upon them by the Long Parliament; to the spoiling of goods, imprisonment, and death, and over all reproaches, lies, and slanders; as well as those in Oliver Cromwell’s time, and all the acts made by him and his parliament; his son Richard after him, and the Committee of Safety; and after withstood and outlasted all the acts and proclamations since 1660, that the king came in.

“Friends never feared their acts, prisons, gaols, houses of correction, banishment, nor spoiling of goods, nay, nor the loss of life itself; nor was there ever any persecution that came, but we saw in the event it would be productive of good; nor were there ever any prisons that I was in, or sufferings, but it was for the bringing multitudes out of prison; though they who imprisoned the Truth, and quenched the Spirit in themselves, would imprison and quench it without them; so that there was a time when so many were in prison, that it became as a byword, Truth is scarce anywhere to be found but in gaols.”

The early Quakers held their meetings in violation of a law prohibiting meetings of any kind, except such as were specified in the law; and, for thus offending, were dragged from their meetings and locked up in prison; and being released, went to meeting again as if nothing had happened. Some of them had their meeting-houses pulled down over

Modern Quaker meetings are broken up by the speaking of one man, and he uttering nothing but what he declares himself inspired of God to speak.

their heads, as it were, yet assembled and held their meetings on the ruins. Officers were sent out to disband all unlawful assemblies, and they reported all dissolved except the Quakers, and the Devil could not make them disband.

Ancient Quakers refused to pay for preaching, and suffered distraint of goods, long imprisonment, and death for such refusal.

Ancient Quakers refused to go to war, or learn military tactics, and suffered distraint of goods and imprisonment therefor.

Ancient Quakers refused to swear or take an oath, and suffered long imprisonments, premunires, confiscation of goods, and death as a penalty.

Ancient Quakers refused to take off the hat in honor to man, and suffered beating and imprisonment therefor.

Ancient Quakers knew no law in the church but the law of God.

Modern Quakers pay for preaching. They give their ministers position, and honor them in that position,—take that position away, and the honor it confers, and they will stop preaching.

Modern Quakers go to war or pay the fine, as may best suit their convenience.

Modern Quakers take the affirmation, bought with ancient Quaker blood.

Modern Quakers not required to take off the hat,—a privilege bought with ancient Quaker blood.

Modern Quakers are governed by church laws carefully prepared by their own hands.

Ancient Quakers accepted every person who came among them as a member of the church, until he (or she) by word or deed—proved to be otherwise.

- Ancient Quakers disowned all error in a general manner, and the errors of those who came among them—professing to be of them—in a special manner; and so labored with such persons month after month and, in some instances, year after year. And when they saw that the error, or devil, was like that in Judas, invincible in its position, they issued a paper of disownment, naming the kind of error, or devil, and the person in whom they had found him. This paper of disownment was signed only by such persons as knew of the error, or devil, and had labored to cast it out, but not signed by the clerk on behalf of the meeting. It was read at the close of a public meeting, as a sort of standing reproof against the devil that was among them; but the person in whom the devil was

Modern Quakers accept none as members until they avow allegiance to the law of the church.

Modern Quakers arraign the offender before the law and the judges, without allowing him to be present to speak for himself, or to hear who testifies against him or what the nature of the testimony might be. When condemned, if he should fail to see his error and confess it, he must be cast out; and, if he is not disposed to stay out, a committee is appointed to watch at the door or gate, that he enter not.

found was encouraged to remain with them, they believing that the "seventy-times-seven" power might cast him out.

Among the early Quakers elders were chosen by the Spirit of Truth, that wills good to all men.

Among the early Quakers ministers were chosen only by Christ, the head of the church, and commissioned by him, and they baptized in the name of the Father, Son, and Holy Spirit.

Ancient Quakerism allowed its ministers to preach wherever they felt that they were called to preach, asking no questions.

Ancient Quakerism built its church or meeting-house with money and material offered as a sacrifice unto God, for the use of such of His family as He saw right to admit therein.

Among the *modern* Quakers, the elders are chosen by the church, according to its own law.

Among the *modern* Quakers the ministers are chosen by the church, according to law, which law is the head of the church, and are commissioned with a certificate, and baptize in the name of the church.

Modern Quakerism strictly forbids any one going out as a minister until acknowledged as such by the church; and not then, until such minister gives information as to where he is called, and receives a written permit from the hand of the church, according to law.

Modern Quakerism builds its church or meeting-house with money and material, professedly offered as a sacrifice unto God, to be used for its own benefit and such persons as it may choose to admit.

The early Quakers depended on the Sword of Truth to make converts, with which they stepped boldly forward in search of conquest.

The early Quakers dressed in light-colored clothes, from whence came the familiar remark, "The Quaker drab."

Among the early Quakers, the greater the number of ministers attending any one meeting, the more love and unity prevailed. They ever watched over each other for good, and, if they discovered an unclean spirit, labored to cast it out. If they found a Judas among them, with a devil they could not cast out, they issued a paper of disownment against that devil, in which they named the person and also described the spirit, which paper was signed only by those who had labored to expel it.

Modern Quakers depend upon flattery to make converts, cowardly taking them into a back room to interrogate them concerning their faith in the law.

The *modern* Quakers dress in the regular Roman black.

Among the *modern* Quakers, two or more ministers seldom attend the same meeting continually without becoming rivals; this leads to enmity and hatred, and to watching over each other for evil. Instances have occurred and are still occurring, as follows:—Two ministers, each *recommended* and *licensed*, attend the same meeting; one rises to address the meeting, and the other takes out his watch and shows other unmistakable signs of impatience, yet not daring to utter his feelings since both were alike *authorized* to speak. Soon after, one of those ministers is accused of obtaining money from his friends by false pretences, or some similar misdemeanor, for

Ancient Quakerism would not allow its members to go to law with each other to settle disputed claims, but those differences were settled by referring them to the judgment of their fellow-members.

Ancient Quakerism took care of its own poor; and the yearly, quarterly, and monthly meetings were instituted for this purpose more particularly than for any other; the other business then transacted was attached thereto because it belonged there rather than to a meeting for worship, and for this purpose it was transferred from one to the other. Before relieving want, it carefully inquired into the cause of the poverty, and, on being informed, relieved the suffering with money or other ne-

which he is disowned, and he retaliates by a suit at law, sets up meetings of his own, and on failing to preach himself into favor, returns, is received again into membership, and having more words than wisdom, is reinstated in the ministry.

Modern Quakerism allows a minister and an elder to go to law to settle their differences, and the one not testifying to suit the other, he was publicly told that he *swore* to a lie.

Modern Quakerism can allow its worn-out ministers and elders to go from house to house, seeking for a place wherein to die, and offering all they possessed for the necessary care thereto; which care and shelter was denied them, and finally secured only by their refusing to leave,—after which their offer was accepted. Their death occurring sooner than was expected, the rulers of the monthly meeting said: We think you received too much pay for the service rendered, and persuad-

cessary aid, together with advice as to how they might relieve themselves in the future, and, if the advice was not followed, nothing further could be done than to recognize the fixed law of God, that he that will not work should not eat.

ed them to take one-half or less of the amount bequeathed, the rulers claiming the rest, and using a part in settling a claim made by one of the overseers, expressly forbidden in the will on the ground of its injustice: the person making said claim having agreed to take care of said minister and elder, and failed to do so; this overseer and his family having charged the minister with lying and stealing, yet received no reproof from the church. Verily the saying of Jesus is being again fulfilled: *Wo unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones and of all uncleanness.*

The above cited cases, with many of a similar character, have occurred and are frequently occurring among the *modern* Quakers, and are allowed to pass unnoticed and without rebuke by the church.

The law governing in the *modern* Quaker church did not come down from heaven, as some would suppose, but arose up out of the beastly nature in man. This church law is described by the apostle in his book of Revelations, chapter 13, as a beast seen coming up out of the earth, appearing more

lamblike than the one seen rising up out of the sea. In the last verse of this chapter, he explains what those beasts are, and how they were raised up. This verse is not translated correctly, but was written to convey this truth,—That the strength of the beast, or law, depended upon the number of men whose wills were concentrated in it. No such church law is of any avail if the transgressor persists in transgressing it: it cannot take property, liberty, or life as a penalty, and therefore the church must place its confidence or trust in the law of the nation for preservation and safety. This great truth is set forth in the book of Revelations, chapter 17th, as a woman seen sitting upon a scarlet-colored beast, with the names of Blasphemy, and having heads, horns, &c. The woman is this church, which is governed by a law of its own making, and the beast upon which she sits is the law of the nation. The names of Blasphemy signify presumptuous enactments called law, which have not the sanction of God; the heads portraying so many distinct features of law governing the seven unclean spirits, supposed to be the principal governing powers in the unregenerate mind; the horns are the implements of war by which the law is enforced.

It is the prerogative of God to give forth law, and to determine unto whom He will give it. Any man who presumes to dictate law without first receiving it from God, shall be held as a blasphemer; but the man who may be placed in position, without any particular desire on his part for such position, and under a seeming necessity, after due inquiry as to the Will of God or what would be right in the matter, and for want of having the ear of the understanding sufficiently opened to recognize the Word of God, he gives forth law not in accordance with the Law of God, though such law be blasphemy, yet he shall not be held as a blasphemer. But he who shall aspire to a position where law is

to be given forth, without knowing himself qualified for that position, shall be accounted a blasphemer.

No man has the right to aspire to office, further than to qualify himself for usefulness, passively submitting himself to the choice of the people to fill an office in the state if he should feel so inclined. After doing the best he can to fill the office for the good of the people, God will attach no blame to his acts, neither should the people: if he be chosen to fill an office in the church, God will reward him therefor.

All law to be available in governing a state or nation must have a tangible or visible form, so as to be seen by the outward eye: to be perfect, it must be copied from the spiritual or higher law. If so done, there will be no names of blasphemy on it, and all that will be beastly about it is the use of the sword to enforce it.

The law governing the *modern* Quaker church was not instituted so much to preserve the unity of the body, as it was for a means by which a certain class could show authority. As the members of the select body, who received the law in the authority by which the church stood, were taken away by death, the select body became weakened, and those who had been kept in submission by it rose up to take their places; and not having the revelation that their fathers possessed, through which to receive the law, went instinctively to the tombs of the dead prophets, and began to command in the names of Fox, Penn, and Barclay, and from the treasures thus obtained constructed a law, which soon became the ruling authority in the church. These men found it quite comfortable to sit in the temple of God, showing themselves to be gods, by commanding in the name of the dead prophets; but it was not long until they made the discovery, that the place and the honor it conferred depended upon the stability of the church, and that their selfish interests demanded its

protection; and when they could no longer steal what they wished for from the tombs of the dead prophets, they went in, closed the doors, sat coolly down, and basely counterfeited the primitive order, signing thereto the names of Fox, Penn, Barclay, and others, and have passed them off on the public as a means of supporting the church, that they themselves might be upheld in position thereby. The Church of Rome did all these things, and issued its counterfeits until it had bankrupted Christianity; then came the Inquisition, as a last resort.

The rulers in the *modern* Quaker church are like those in more ancient times, who, though full of unclean spirits, could worship Jesus afar off; but, when he came nigh, they would say, What have we to do with thee, thou man of God! we beseech thee that thou trouble us not!

The ancient Quaker church relied solely upon the Truth for its support, and on the sacrifices offered by its members. If a man came among them with an unclean spirit, they commanded it to come out of him; and, if it refused to come out, or if he refused to permit it to pass out of him, the unclean spirit went off and took the man with it, so that it troubled them no more: for those spirits prefer darkness to light, and in an ancient Quaker church could find no place to hide, and thus were compelled to leave.

The ancient Quakers knew no law in the church but that of teaching and being taught the Will of God. Their spiritual offering was: *Not our will, but Thine, O God, be done.* In response to this, He revealed His will to them; obedience to which gave them the victory over the beast and all that was in his likeness or image, and brought them salvation from sin and an eternal kingdom among the blessed at the right hand of God.

The ancient Quakers appointed no committees, neither

elected any officer to attend to the business of the church proper; but about twenty years after Fox began preaching, he had made friends all over England and some in other countries, and persecution became so severe and their sufferings so great, that, for the purpose of alleviating it as much as possible, a national yearly meeting was instituted for the succour and relief of their oppressed friends. After this, they instituted quarterly and monthly meetings in many places for the same object, and from the monthly meetings representatives were sent to the quarterly, and from the quarterly to the yearly meeting. Those representatives brought accounts of the sufferings of their friends from their respective localities, and those in localities where less suffering occurred and less help was required assisted their friends in localities where there was more suffering and consequently more need. Those representatives were not only required to give a careful statement of the suffering and who the sufferers were, but also for what they were suffering; for the ancient Quaker church had no rule to judge who its members were, except by their acknowledgment of its principles and testimonies. It did not feel specially bound to assist others, as it had sufficient work in the care of its own members, yet it sometimes extended aid to others.

Those meetings are still continued by *modern* Quakerism, although one of the principal objects for which they were instituted has long since passed away or ceased to exist. Since the members of the church are known by having their names recorded in the church books, those meetings, and especially the monthly meetings, are used for taking in, dealing with, and turning out members, for recommending and licensing of ministers, and the election of elders, overseers, &c. The quarterly and yearly meetings are regarded as superior meetings, to which an aggrieved party may appeal for a more sat-

isfactory judgment: the judgment of the yearly meeting being the highest authority in the church, it makes and unmakes the law.

As has been observed, this law was not introduced to preserve the unity of the body; if it was designed for that purpose, nothing could be more apparent than its failure to produce this consummation. Very little has been accomplished by it but what has given dissatisfaction to some person or persons: it caused the first great division, as well as every succeeding one. In regard to the first division, history says that Elias Hicks, a prominent minister of the society, dared to rebuke an elder for infidelity to one of the testimonies of the church; and it acted upon him like the sop that Jesus gave to Judas, causing Satan to enter into him, and induced him to say in his heart, *We have a law, and by that law Elias Hicks shall die* (as a minister): he then sought for something wherewith to accuse him, and all that he could effect was to charge him with preaching unsound doctrine.

It is not proposed to present Elias Hick's views, to show whether they were sound or unsound, but that the reader may be able to judge for himself, the following extract from the law sets forth what it considers sound doctrine:—

“If any belonging to our society shall blaspheme, or speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, or shall deny the divinity, mediation or atonement of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity and divine inspiration of the Holy Scriptures; or print, publish, or spread any work tending to lay waste a belief in these important Christian principles: as it is manifest they are not one in faith with us, the monthly meeting where the party belongs should extend due care for the conviction of his or her understanding and right restoration; but if this be without effect, it should issue a testimony against them.”

The following extract will show whether the elders have

not a right accorded them by the law to judge in these matters:—

“Our advice to all our ministers is, that they be frequent in reading the Scriptures of the old and new testaments; and if any in the course of their ministry shall misapply or draw unsound inferences or wrong conclusions from the text, or shall promulgate any doctrine which goes to lay waste any of our Christian principles or testimonies, let them be admonished by the elders, and if they prove refractory and refuse to acknowledge their faults, let them be further dealt with in the wisdom of Truth by the preparative meeting of ministers and elders; and, if this labor is unavailing, the case should be reported to the quarterly meeting of ministers and elders, and a few Friends be there appointed to extend further care therein; but if at that time there should be no preparative meeting of ministers and elders in existence there, the elders are to state the case to the quarterly meeting of ministers and elders, which, as is already directed, is to take the necessary care; and if this brotherly concern and endeavor has not the desired effect, then the case is to be transmitted to the monthly meeting for discipline; upon which he or she is no longer to be considered as having a right or place in the meeting of ministers and elders.”

Nothing can be more apparent from the above extracts than the fact, that this law not only gave the elders liberty to deal with Elias Hicks, but made it their imperative duty to do so, if they thought he had deviated from the doctrines herein set forth. No body of men *having faith as a grain of mustard seed* in the power of Truth would ever subject the ministry to such a test as this, to be decided by a church-elected eldership.

The history of the church further shows, that a subdivision occurred in the following manner:—One minister saw proper to oppose another in a public meeting, which resulted in a division of that branch of the church. It has not been alleged by the members of either branch of this subdivision that there was any valid reason for this separation, except a difference of opinion as to the legal right one minister pos-

sessed to treat the other minister in the manner that he did. For the benefit of the reader, the clause relating to this matter is here inserted :—

“As the occasion of our religious meetings is solemn, a care should ever be maintained to guard against anything that would tend to disorder or confusion therein. When any think they have aught against what is publicly delivered in those meetings, they should speak to the party privately and in an orderly manner. And if any shall oppose a ministering Friend in his or her preaching or exhortation, or keep on the hat, or show any remarkable dislike to such when engaged in prayer, let them be speedily admonished in such manner as may be requisite, *unless the person against whom the uneasiness is expressed has been disowned by a monthly meeting, or his or her public appearances have been disapproved by the elders.*”

As has been observed, these extracts from the law have been copied to show that it was this law or discipline that made the trouble, and not the offence itself. If an elder had been rebuked by a minister, if it had not been for this law he would have had to bear it; but, when rebuked, the unclean spirit was stirred for revenge, and naturally enough turned to the strong arm of the law to see what could be done. So in the last-mentioned case, the controversy between the ministers would have passed off without anything serious happening, but the offended party sought at once redress in the strength of the law.

If any one should ask how the church could exist without a ministry, an eldership, and a law, the answer is: That it cannot exist without all this. It is not the church having a ministry, an eldership, and a law that is objected to, but that a man-made ministry, eldership, and law should be palmed off on the people as the ministry, eldership, and law of the church of God, when He has nothing more to do with it than with the selection of the candidates for the offices of the state. The hypocrisy consists in these men assuming to be

ministers and elders, knowing, as they must, that they are placed in those positions by men, in a way similar to that by which state officers are selected, viz.: By the choice of the people, or of the church-members.

No church can exist without both ministry and eldership, as well as law; but the prerogative to give forth law belongs only to God and to whom He may see fit to delegate it; and no man can be a minister or elder without this power. If it be asked how the people are to know who those are, the answer is, By the fruit the tree is known. If a man, professing to be a minister of God, teaches important truths, casts out the unclean spirit of selfishness with the errors it hath caused, opens our eyes to see where we are going, unstops our ears so that we can hear the Word of God understandingly, heals our lameness so that we can walk, restores our withered hand that we can perform that work of righteousness which brings us true peace and joy in spirit, and speaks peace on earth and good will to all men, we are bound to receive him as a minister sent of God, and they that deny such an one will be denied of God who sent him.

The doctrine, *That the reward of the righteous is deferred until after physical death*, is a doctrine of devils, and an absolute necessity for their success. If they taught that an immediate reward would follow obedience to their doctrine, the deception would be discovered; but to put it beyond death, they are safe, as none have ever been known to return and report.

The term *death*, as used in the Scriptures, has different meanings; the most important of which is, death to the beguiling influences arising out of the follies and vain-glories of the world, which must be witnessed before it is possible to see the kingdom of God. We read that the devil showed Jesus all the kingdoms of the world and the glory of them,

and promised them, upon certain conditions, to him ; but he declined, being already dead to such influences.

It does not appear to have been George Fox's mission specially to establish the church, as there is little from his pen directly upon that subject. The church seems to have been gathered as a legitimate result of his preaching, and the spirit into which he baptized his hearers enabled them to profit by the advantages it offered ; and the reader is left to infer rather what they regarded as constituting the church by their manner of worship and their mode of conducting meetings, than by anything they have left upon record.

The only statement found bearing directly on this subject is taken from a conversation between one of Fox's friends and king Charles II. and one of his lords. On being asked by the king as to how they held their meetings, he replied : "We meet in the same manner as the people of God did, waiting upon Him ; and, if any have a word of exhortation from the Lord, he may speak it, or if any have a word of reproof or admonition ; and as every one hath received the gift, so may he administer, one unto another, and may be edified one by another ; whereby we grow into the knowledge of the Truth, as administered one unto another."

One of the lords remarked : "Then you know not as much as you may know, but that there is then a growth to be admitted of."

The friend replied : "Yes, we grow daily into the knowledge of the Truth, in our exercise of it and our obedience unto it."

The evidence that George Fox was not specially called to establish the church is, that it is impossible for the church to be established until the doctrine he preached be received as truth, or at least admitted ; as the philosophy upon which the church is based is, that as one man is taught of God, he

may teach others, so what He teaches one man, He virtually teaches the whole church.

The Lord's Supper, as spoken of in the New Testament scripture, means, when properly interpreted, each man, who feels so inclined, speaking what he knows or verily believes to be true. After all have thus spoken, any one may give an exhortation, encouraging those present to receive and obey the truths thus set forth. This institution is called the Pass-over, or *last supper*, because it is the last meal or feast before the terrible night that intervenes between the passing away of the old covenant and the commencement of the new to all such as see or discern the true Lord's body in the broken fragments thus presented.

It is decidedly unsafe to trust to the counsel of any man who will sell his time as a preacher to a congregation for a sum of money, and it is equally unsafe to trust a man who will carry a certificate from a body of men granting him the privilege of preaching to them when it may suit his convenience; for when they come into the light in which the gospel is preached, they will cease from all such engagements, and throw away all such letters of authority, as Paul did, conferring no longer with flesh and blood, but will preach from the revelation of the Son of God, the only authority in which the gospel is preached, and will cause them to turn round and build up that which they have been trying to pull down.

This revelation of the Son of God to the mind of Paul, with the help of God the Father revealing Himself through nature outside, brought him to the resurrection he speaks of in his letter to the Galatians. The resurrection here testified of means, that when the Son of God was revealed to his mind, he accepted him as his counsellor in the place of the priests and elders in the church. The evidence of his resur-

rection is not that he asserts it in his letter, but rather the work he performed. He rejected the counsel of the priests and elders in omitting to do what they authorized him to perform, threw away the letters of authority received from them without so much as offering an apology for so doing, and suffered persecution at their hands for reproving their wickedness.

George Fox and many of his friends witnessed this same resurrection, although they may not have expressed it in the same words; but all who know what constitutes this resurrection must know that they witnessed it: and the evidence is, that they held the Truth, as revealed to them, above the law of a false church or the word of the rulers therein. They were called forth into this resurrection by the grace or favor of God, having the eyes of their understandings opened to see that the Law of God was not under the feet and control of those rulers of the church, as the rulers would have had them believe; but that it was wholly above them. Having seen this, they were by the help of Jesus Christ and God the Father permitted to come up to it: this coming up to the higher law is the resurrection; and to read this law from the book of life, wherein God has written it with His own hand, is to preach from revelation.

It is clear, from the account given of the conversion of Saul, that he was conscious of the presence of this Spirit or Christ, but knew not what it was; and therefore resisted its motions or prickings until something was presented to his outward senses that brought him into a state or condition in which it could be made known to him.

We read that the chief priests and elders of the Jewish church condemned Jesus of Nazareth, who was called Christ, and had him crucified. As to this having been a literal occurrence, there is little room for doubt; but there is another

aspect of the case, which is of much more importance to the people of this day: the Christ which was in Saul was also condemned by those rulers and ordered to be crucified. This crucifixion was effected in the following manner: When the Spirit in or before the mind of Saul inclined him to speak or act differently from what the chief priests and elders thought proper, they would say unto him, *We have a law, and by that law that which leadest thou thus ought to die.* So Saul kicked against it, and crucified and buried it under the rubbish imposed by this ceremonial law; and, notwithstanding all their care in having a seal put upon the grave and their setting a watch, the Christ thus condemned and crucified arose, and became a counsellor before Saul's judgment in their stead; and his thus seeing the Christ arise from where he had lain as dead enabled him to arise with him, which resurrection constituted his apostleship.

The inclination the Scriptures seem to take in the direction of the miracles therein recorded having been performed literally, is much owing to the craft of the popular priesthood, who idolize the Bible and use it as the Word of God. Their interest requires them to do this, and to render the miracles in the manner they do, to give importance to the book and, consequently, to their profession. As they see no man working such miracles now, they say superior power was given to the writers of the Bible to perform them; therefore they take the Bible as the highest rule for the faith and practice of the church, and the proper authority from which the gospel should be preached.

This priesthood preaches that the kingdom of God is a great way off: Jesus and the apostles preached that, if the people repented, it would be at hand.

Every man that would enter the kingdom of God must do so by coming up through the kingdoms of the world; for, as

every man is born by nature under the reign and rule of the kingdoms of the world, he must of necessity come up through them; for the kingdom of God is above, and must be attained through a development of soul or a growing up of the mind.

The parables to which Jesus likened the kingdom of God have two general characteristics,—the one, of something growing up or developing; the other, of something having been lost and found. This may be further explained by the following illustration: A man, hearing that a more productive and richer country exists beyond that in which he now resides, becomes dissatisfied therewith, and immediately sets forth on a journey toward the same. Although the prospect of bettering his condition may seem uncertain, yet he travels thither, and, on arrival, seeks for information concerning its institutions and laws. Finding them just, free, and liberal, he avows his allegiance, becomes a subject, and is endowed with all the rights and privileges of a citizen. So every one who hears and believes the gospel will seek the kingdom of God, and, finding it, will inquire concerning the laws thereof, avow his allegiance to them, and become a subject, with all the rights and privileges of citizenship therein.

The laws of this kingdom are taught, either direct by God himself, or through those whom He may admit therein, and their teaching is what is called gospel, a word composed of two words, one signifying good or God and the other spell, meaning conjointly God-spell; and it is equally true that Truth spoken without the spell or spirit is not gospel,—the most important part of it being the spirit; for it is this that baptizes the hearers and enables them to receive it to profit. This gospel is preached in the institution called the church, and the members thereof are such as are baptized with this spirit, and are known to be members by having this spirit, it giving them a willingness to be taught. The ministers are

known also by the miracles they perform,—one of which is, their willingness to allow any one to speak in the church who may so desire, without asking any questions as to whether such person be of good report or of bad report: this they do, knowing that the way to cast out an unclean spirit is to allow the man to speak and give him a patient hearing, after which he will give ear, and if he hath an unclean spirit it will be cast out, or the man will leave the church and trouble it no more. This church may consist of but two persons, who have met for the purpose of receiving Truth one from the other: in every such instance the Lord's Christ will be with them and in their midst. Yet they may not know that that something which they feel to be present with them is the Christ; but that does not alter the great truth that it is the Christ.

The reader may here query: Why, then, are so many sober, honest people attending church to so little purpose, if it is so easy a matter to have Christ in the midst? The answer is,—First, that none of those who frequent the popular churches, as members thereof, go there to receive Truth: they simply go to hear what they already believe proved to be true. The secret of the matter is, they take their idea or *idol* with them, and, when there, worship nothing else; and if a man come among them who would teach them, they say, We beseech thee, that thou trouble us not. If the troubler does not take this kind invitation and stay away, they generally resort to something more effectual. The *modern* Quaker manner is, perhaps of all, the most interesting: they have officers appointed in most of the meetings, whose duty it is to attend to such matters. These invite the troubler kindly to a private interview, and appeal to him somewhat after the following manner: "This meeting-house belongs to —— Monthly meeting, and thou, not being a member of our soci-

ety, or if a member, not a recommended minister, or if recommended, brings no certificate thereof, hast no right to take up the time of our meetings, *since we have ministers enough of our own*. We have nothing against thy testimony, and if thou hadst a certificate, we would have to let thee speak; but, as it is, we think thou hast no right to occupy the time of our meetings." If this affectionate appeal proves insufficient, where the monthly meeting is sufficiently wealthy to afford it, the house is protected with a substantial fence of some kind that is difficult to climb, with gates and bolts to correspond. By closing all the entrances save one, it will only require two persons commissioned each meeting day to guard it.

Whoever examines the history of the early Quakers will find their manner of treating troublers very different: they had no such fences, bolts, or bars about their places of meeting. The contrast between *ancient* and *modern* Quakerism is a strong picture of the rise and fall of the True Church: the moral character of the *modern* Quakers and the reverence paid to the memory of their ancestors are the only associations that save their religion from ridicule. Their pride in their ancestry and the homage paid them by the people on this account is the chief source of their presumption. If circumstances allow, it will only be a question of time as to when they commit similar outrages to those formerly perpetrated by the Church of Rome.

The Quaker reformation was more brilliant and self-sacrificing than that known as the Christian era. We have no account of any willingly offering up their lives but Jesus: he was the first instrument in introducing this reform, and the sacrifice of his life called forth the greatest sympathy. He suffered that the son of perdition might be revealed, which revelation had to be made before it was possible for a revela-

tion of the Son of God to take place. This revelation was made by the chief priests, elders, and pharisees showing themselves, and the spirit they were of, in the crucifixion of an innocent man for testifying against their hypocrisy and wickedness. And here the efficacy of the outward blood of Jesus, as shed on Mount Calvary, comes in,—it making the revelation of the son of perdition, whereby it was possible to make the revelation of the Son of God: for so long as the people believed that the chief priests and elders were the chosen of God to give forth the law, they could not receive it from any other source; but when their wickedness was thus shown in their shedding the blood of an innocent man, those that were saved after his crucifixion could say truly that, by his blood, they were saved from their sins.

Although Jesus willingly sacrificed his own life, he counselled his disciples, if they were persecuted in one city, to flee to another: yet George Fox was not authorized to give any such advice; but, on the contrary, when he heard there was a warrant out for his apprehension in any place, he embraced the opportunity to go thither, and when there took particular pains to show himself, and his friends followed his example. He says that it was shown him, that for every time he was imprisoned, it was a means by which many others were released (from imprisonment under priestcraft). The people of England were less enlightened upon the true philosophy of religion than the people of Judea at the time of Jesus; and the more ignorant people are upon this subject, the greater the necessity for the shedding of blood: for it is the blood of the lamb of innocence that kindles the wrath of God, and causes Him to join in the battle to overcome the beast.

The results of the Quaker reformation are of much more importance to the world than the reformation known as the Christian era, and it is only a matter of time as to when it

will be so acknowledged by the more intelligent of all civilized nations.

The monopoly of the Church of Rome, like that of the *modern* Quakers, was based on the reputation of its ancestors or founders, and that is now its main support; it claiming to have been set up by Christ and his apostles, and, by being the oldest, consequently the mother church. But she has passed the acme of her glory, and the world will never see another such monopoly in religion: the days of *modern* Quakerism are also numbered, its rulers having been weighed in the balance and found wanting.

As has been observed, it is not the individual character or lack of outward show of friendship in the *modern* Quakers that is objected to, but it is the false system of religion they are led into that is objectionable. True religion is the quintessence of moral character and friendship, and is the only true philosophy or rock upon which it can be based. Without it a man may appear friendly and moral, but he is like a house built upon the sand; when the storms come and beat upon it, it falls and affords no shelter to man or beast. The *modern* Quakers acknowledge that they lack the moral *stamina* of their predecessors, also, that it is owing to their infidelity to the principles they profess. This is owned among themselves, but if any one tell them so, whom they have not ordained, they are offended, especially the rulers. The reason of this is, that they who go among them, speaking without such ordination, mean what they say, are in earnest, and generally suggest something for consideration and action.

Approved ministers have the people called together, and make elaborate efforts to prove from the Bible, from history, from the heavens above and the earth beneath, that Jesus Christ is the true light, and conclude with an affectionate appeal especially to the *dear* young people, to shun the van-

ities of the world, particularly the fashions thereof, in the articles of dress. The *dear* young people acknowledge their folly to themselves, but cannot help looking at the minister's dress, so much like all the other minister's dresses they have seen, and are almost sacriligious enough to suspect that he too is following a fashion; and, when they view the heavy hat, with its fur thick and long, set well down on his head in the sultry summer day, they conclude that there is almost as much vanity in his dress as in their own.

And when the woman friend has gone through the usual course, she too concludes with an appeal to the young people, and especially to the *dear* young women, in a similar manner, while they look at her rich and costly dress, in the graceful arrangement of which she has spent the most part of an hour before the looking-glass, with the heavy, costly bonnet, giving ample protection to her features, carefully covered with a thick quilted hood (if any damage is apprehended from a drop of rain or a speck of dust), all of which the *dear* young women cannot help noticing.

After the sermons, at the proper time and place, the parties present the meeting with documents, which read somewhat as follows:—

"A. B. presents this meeting with a concern to travel in *gospel love*,
 "&c. He (or she) being a minister in *unity* with us.

"Signed by and on behalf of ——— Monthly meeting.

"T. K., *Clerk*."

"Endorsed by ——— Quarter. Signed by

"O. K., *Clerk*."

And receive certificates of approval of their ministry, signed &c.; yet, notwithstanding all this care, those persons can be seen weeping over the scattered condition of the flock.

Modern Quakerism compared with other Isms.

NEARLY all denominations in what is called Christendom, the Quakers excepted, take the Bible as the Word of God. Whatever a man takes for the Word of God becomes the Word of God to him: for the Word is God. The word of a man is *really* the man: the literal voice is but the sign of the word, and by that men may deceive each other. The only way to know certainly what is a man's real word, is to become acquainted with his work: so also with the true God, that Spirit, soul, or mind which governs the universe of matter. It is as possible for a man to become acquainted with this Spirit, soul, or mind, that is called God, as it is to become acquainted with his fellow-man.

A man may lose friendship through his neglect of what the law of friendship requires: to be friends, the parties must be reciprocal, and the neglect of what is necessary on the part of either makes friendship impossible. God is willing to be friendly with every man, but He is governed by fixed laws, that cannot be altered; therefore a man, to be on friendly terms with God, must learn the laws by which God is governed: for, as a man is known by his work, so also is God known by His.

Though man may not by nature know God, yet by nature he may know that there is a God; and, by the goodness of that God in creating and endowing him with all the faculties for enjoyment, and placing him in the midst of a beautiful world, filled with everything calculated to make him happy, may know it to be his duty to seek God, and thank Him for His goodness; and those who seek God naturally through nature will find Him; and God will seek and meet such even as He met Moses on the mount, after Moses had ascended as

high as nature would permit. There, also, he met God, who gave him the law, and extended unto him the hand of friendship. When a man comes into the presence of God, and is by Him accepted on friendly terms, he is as sensible of it as in coming into the presence of a fellow-being who receives him kindly.

If it be asked: What advantage is gained by this friendship? The answer is: As a man feels comfortable in the presence of his friends, and more secure from his enemies than when alone, so he feels more comfortable and happy in the presence of God as his friend, and is secure from his enemies. To come thus into the presence of God, and feel and enjoy this flow of sympathy and friendship from Him, is termed *coming into the kingdom of God*, and the safety it affords from the destroying hand of an enemy is known as *salvation*.

As has been observed, nearly all the other denominations in what is called Christendom, the Quakers excepted, take the Bible as their rule of faith and practice, and by that authority the priesthood governs the church, which is entirely consistent with *ancient* Christianity and *ancient* Quakerism. Jesus and the apostles governed the primitive Christian church by revelation from God: Fox and his ministering friends, with the elders, governed the Quaker church by the same authority, the lay members having nothing at all to do with it.

But how different are *modern* Quakers: They reject the Bible and everything above themselves. The law governing them as a church comes up from the lay members to the priesthood and eldership, who receive it at their hands as Aaron received the golden earrings from the Israelites; this, when collected, is cast in the minds of the priesthood and eldership, and comes out an idea or *idol*. After it is fash-

ioned with the graven tool or pen to suit the members, they say, *This be thy Discipline* (or God), *O religious society of Friends, that shall go before thee*; and, as the Israelites offered sacrifice to the calf Aaron had made them, after which sat down to eat and drink, and rose up to play, so the *modern* Quakers attend their annual meetings as much for the privilege of sitting down to eat and drink and rising up to play, as for anything else.

At those annual feasts, or yearly meetings, they make and unmake this law, and profess to allow each member the right of saying what the law shall be. The doctrine they preach, that every man has a light within himself, is a possible truth; but that every man walks therein, is doubtful. The *modern* Quakers seem to forget the testimony of the more ancient seers upon this subject, who said, *That the Light shineth in darkness, and the darkness comprehended it not*; and, that *Satan had power to transform himself into an angel of light*. None of them profess to have the amount of light, power, and spirit possessed by George Fox and some of his friends, but still they profess to have enough to answer their purpose. That the reader may judge for himself in this matter, a clause from the law is inserted, to show from whence this light proceeds that governs *modern* Quakerism, and what it is:—

“When any Friend has frequently appeared in our religious meetings as a minister, and the preparative meeting of ministers and elders apprehends that it is seasonable the subject should claim the attention of the monthly meeting for discipline, of which the person is a member, they are at liberty to mention the matter therein; and, if the monthly meeting, after deliberate consideration, should unite in believing that *a gift in the ministry* has been committed to him or her, a minute expressive thereof should be forwarded to the quarterly meeting of ministers and elders, where, the case being solidly weighed, and the sense of the monthly meeting concurred with, information thereof should be sent to the preparative meeting of ministers and elders of which the party is to

“be a member. And, until the approbation of the Quarterly meeting of ministers and elders is obtained, no such Friend is to be received as a minister, nor permitted to sit in the meetings of ministers and elders, nor travel abroad as a minister. And no such approved minister is to appoint any meeting out of the limits of the Quarterly meeting to which he or she belongs, without a certificate from the monthly meeting for discipline, or the concurrence thereof.”

For a man, or a combination of men, to assume the prerogative of God, is blasphemy; but for a combination of men coolly to assume to say whether an acknowledged minister of the gospel, made so by the gift of God, shall travel as a minister and exercise his gift or not, is an assumption that has no precedent in the ecclesiastical history of the world, and consequently has no name.

Jesus, having been commissioned by his heavenly Father to preach the gospel, had power to commission and send out his disciples also; and, after they had witnessed the resurrection and had received a recommission from God, they too sent forth others. George Fox, after he had received the gift, sent others into the work; and if a monthly meeting, as they term it, should commission men and send them out to preach, it would be assuming nothing more than to imitate what other societies have done; but to assume the right to say whether a man, whom they acknowledge God has commissioned, shall exercise that commission or not, is certainly *new* and *patent* to *modern* Quakerism.

The religious sentiment is the strongest sentiment of the human mind, and, when perverted, leads men into great extremes. As a religious sect, the Quakers stand preëminent in point of morals, philanthropy, and fair dealing. This is accounted for in two ways: First, that within two hundred years the Quaker church contained a large share of the best minds in England and America, as well as in some other countries; and the voluminous publications of the *ancient*

Quakers still extant, as well as the doctrines preached and testimonies professed by the *modern* Quakers, will continue to attract the better class of minds. Secondly, their law is very strict and binding in regard to morals, and exerts a favorable influence on the society in this particular.

Nothing can be more clear in the history of the past than the fact, that the Pharisees, or rulers that crucified Jesus, were conscientious, and careful not to omit the payment of tithes on the mint and amise and cummin, but omitted the weightier matters of the law, as correct judgment, &c.

There are *very few* of the rulers in the *modern* Quaker church that can be trusted in a matter wherein they think the honor of the church is concerned. They will record a disownment against a person, when they think his presence among them may disturb their unity, whether they have law or testimony for so doing or not, and their action will be justified by the church solely on the ground of expediency. A ruler may violate the law with impunity in the presence of the congregation, if such violation is supposed to be made with a view of preserving the unity of the body; and men, whose word would be taken without discount before a civil court, have been known to tell positive falsehoods when it appeared to them necessary to save the respectability of the church: this they do instinctively, because the homage paid them individually depends upon keeping up the honor of the church. Verily hath the *modern* Quakers fulfilled this saying of Jesus: *They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me.* The truth of the matter is this, that these rulers have been beguiled and made to believe that Satan in his transformation is the Christ, and he has led them up into the temple of God to

show themselves that they are gods, by dictating laws to the congregations; and the comfort they take in this position is their evidence that they are servants of God. And whatever is done to sustain the unity and honor of the body *is a service to these gods*; for, in their church, they know of none greater.

That the reader may know how, when, and where the law governing the *modern* Quaker church came into existence, an extract from the Preface to its second edition is given on pp. 48, 49. All that is found of interest in the preface to the first edition, omitted in the second, is the reason given for publishing this "Book of Extracts," namely, that the demoralized condition of the Society demanded it, together with an excuse for disownment, by asserting that the disowned party was the sole cause of his or her separation from the church, &c., &c.

I find but one case of individual or personal disownment on record for more than fifty years after the commencement of the church, and that constitutes one of the marked incidents in its history: this occurrence took place in the year 1706. A man being disowned by a monthly meeting, was unwilling to give up his right of communion, and compelled them to use force in refusing him admittance, in which instance he was joined by several other persons. This induced the meeting to appeal to the civil authorities for redress, which resulted in the imprisonment of some of the parties; who, on being released, rejoined their companions, and they, with their successors, continued to trouble that meeting for more than half a century, by mocking ministers and calling them persecuting Quakers, &c. Whether this troubling was of Divine ordination or not, there can be little doubt but that it proved a great blessing to the church at large, as it must have been fully apprized of the circumstance through

the travelling ministry; yet it appears that, in less than twenty-five years from the time these troubles ceased, this form of disownment became the order of the church. It is clear from the subjoined preface, that the "Book of Extracts," so called, did not answer their purpose for this kind of disownment, as the many additions by supplements and appendices would show.

Here is where the church changed from the Church of Christ to the Church of Antichrist: here is where the son of perdition rose up and set himself in the temple of God, and showed himself as God by dictating law to the church.

The date affixed to the advice signifies by whom it was issued: thus, all advices dated prior to 1690 implicate George Fox, and all prior to 1718 implicate William Penn, they being active members of London Yearly Meeting prior to said respective dates.

Many of those ancient advices have been changed, as the following preface admits, with the original dates left standing, which is equivalent to the signatures of Fox, Penn, and Barclay, and those who were living members of the meeting at the time of date. This manner of doing business may be thus illustrated: A certain man has a note, signed by his friend, calling for a small sum of money. He, altering it, makes it a much larger sum, and endorsing it with his own worthless name, passes it on his neighbor; and his friend failing to prove the alteration of the note, is compelled to pay the full amount demanded. If the United States government has the right to fine a man Five thousand dollars or Fifteen years imprisonment, or both, for altering a One dollar note and passing it on the public, what will the God of Fox, Penn, and Barclay do with these men who thus alter a law of the church, and pass it off on unsuspecting people?

If any should ask, How the Select body held their meet-

ings, if all who so desired were allowed to attend? the answer is, That this body had the right to disown the judgment of any person on matters pertaining to the church, whose faith and practice in daily life did not justify his or her profession of membership in the body. This they did without violence, but did not reject such in person, if he or she wished to be present; yet, as has been observed, their judgment could be rejected or disowned, notwithstanding all that such person might say or do. If it be asked, Was it annoying to have such persons present? the answer is, No; for those who are in the right spirit are in the patience also,—not only having time, but eternity to do the work in; while those who are in a wrong spirit are always impatient. The following extract is from the Preface before referred to:—

“Since the printing of the ‘Extracts from the Minutes and Advices of the Yearly Meeting of Friends held in London,’ or *The Book of Extracts*, as it is usually termed, about nineteen years have elapsed. During this period so many new regulations have taken place, as to render that book an imperfect collection of the rules of the society. This inconvenience has been in part obviated by a subsequent collection, made by a committee of the yearly meeting in conjunction with the meeting for sufferings; which collection was submitted to the yearly meeting in 1792, and printed by its order, together with some minutes of the same year, under the title of an *Appendix*. But the Book of Extracts itself being out of print, and the Appendix becoming, by means of successive additions to the rules and advices, a deficient supplement, the yearly meeting in 1800 recommended the quarterly meetings to send deputies to London in the Eleventh month ensuing, to join the meeting for sufferings in revising the whole, and preparing a new and complete edition.

“The joint meeting accordingly entered on the business the 7th of the Eleventh month, 1800, and pursued it diligently to the 29th of that month inclusive. In the course of its deliberations, it was found expedient to omit several advices which stand in the first edition; chiefly, because there were others under the same head of equal or superior pertinency, or because, in a few instances, it seemed eligible to exchange them for others, issued since the print-

“ing of the Book of Extracts: and there has been a considerable
“abridgement of some of those which remain.

“In proceeding with the revision of the rules, the expediency also
“of some alterations in *them* engaged the attention of the meeting;
“and, as friends from various quarters of the kingdom were present,
“there was an opportunity for full and free conference respecting the
“general operation of existing regulations, and the probable effect of
“new ones. The additional minutes thus produced, were submitted
“to the last yearly meeting, and will be recognized in the following
“pages with the date subjoined of 1801. But this date will also be
“observed at the end of minutes and advices wherein no new matter
“has been inserted. *In this case it will generally be found that the im-*
“*port of the original minute or advice has been somewhat confined, extend-*
“*ed, or otherwise altered by the change or omission of words.* Where
“omissions are merely for the sake of conciseness, and do not make
“an alteration in the sense of the sentence, the date of 1801 is not
“added.”—*Second month 5th, 1802.*

The New Testament scriptures have been fulfilled in the Quaker church: all the miracles wrought by Jesus and the apostles were performed by the early Quakers, and what was committed by the chief priests, elders, and pharisees has been done by the *modern* Quakers. They have rejected, persecuted, and killed the prophets sent them, and the Lord would have had no prophets among them until this day, had He not sent them out of their way, into Egypt, to educate them. If it is asked, How these prophets have been slain? the answer is, That those put in position in the church, to watch over the flock, and especially over the ministry, have, when they saw a sign or heard a voice that did not appear to them in perfect keeping with the *Order of Friends*, administered rebukes, which—as stones cast against the offender—often prove fatal to the “young child.” Those who escape this are bought with the thirty pieces of silver, which silver is position in the church; and the offer of this place and power is made to the person in whom the young prophet is found by the flatteries bestowed. This prophet is not the man, but

the Spirit or Son of God in him, which can live only by being subject to the Will of the Father; but when required to obey a man-made law of the church, by that law it is slain.

The petition of the legitimate heirs of Fox and his friends hath arisen up before that God who appeared unto them in the beginning, and He hath agreed to try their cause, the court being now in session; and the same court has granted and is preparing to grant license to men to collect testimony and plead their cause before him. And by the judgment of this righteous court these usurpers shall be dethroned and executed, and their dead bodies used as a fertilizer for the growing crop, the new church.

Since copies of the wills of Fox and his friends are kept in the archives of this nation, as well as in many of the individual states thereof, there will be no necessity for shedding the literal blood of the heirs or their advocates, as there was of their fathers, for the corrupt spiritual blood of their enemies shall be used in its stead.

For the purpose of further illustrating the views of George Fox on the questions pertaining to the ordinances, miracles, &c., recorded in the Scriptures, as preached and practiced in the popular churches, the following letter is subjoined:—

“About this time I received some lines from a high-flown professor concerning the way of Christ; to which I returned the following answer:—

“Friend,—It is not circumstances we contend about; but the way of Christ and his light, which are but one; though the world hath imagined many ways, and all out of the light, which by the light are condemned. He who preached this light said, ‘He that knoweth God, heareth us; he that is not of God, heareth us not: here-by know we the Spirit of Truth, and the spirit of error.’ It is the same now with them that know the truth; though the whole world lies in wickedness. All dispensations and differences that are not one in the light we deny; and by the light, that was before separation, do we see them to be self-separations in the sensual, having

“not the Spirit. Their fruits and end are weighed in the even balance, and found to be in the dark, the lo-here and lo-there thou tellest of; and the presence of Christ is not with them, though the blind see it not; who see not with the pure eye, which is single; but with the many eyes, which lead into the many ways. Nor are any the people of God, but who are baptized into this principle of light: which all the faithful servants of the Lord were ever guided by in all ages, since the apostasy and before. For the apostasy was and is from the light; and all that oppose the light are apostates, who contest against the truth, are enemies to it, and are not actuated by the Spirit; but have another way than the light. All such are in the world, its words, fashions, and customs, though of several forms, as to their worship; yet all under the god of this world, opposing the light and appearance of Christ, which should lead out from under his power, of what form soever they are; yet are they all joined against the light. All these are of the world; and fighting against them who are not of the world; but are gathered and gathering out of the world: so it ever was against the people of God, under what name soever. They only are saints by calling, who are called into the light; and sons of Sion, who vary not from the light, to whom the Spirit is promised, which is not tied to any forms out of the light; wherein all inherit, who are co-heirs with Christ; which many talk of, who inherit the earthly, instead of the heavenly. And whereas thou speakest of Christ and his apostles clothing themselves with the sayings and words of the prophets; and of their being your example in so doing; I say, wolves will take the sheep’s clothing; but the life and light finds them out and judges, not by their stolen words, but by their works. Nor did Christ cover himself with any words, but what were fulfilled in him: neither do any of Christ’s boast in other men’s lines made ready without them; to which rule, if ye be obedient, fewer words and more life will be seen among you. Then ye will not count it straitness to silence the flesh; and hear what he saith, who speaks peace, ‘that his people turn no more to folly.’ If ye once know, that what is stolen must be restored fourfold; the mouth of the false prophet will be stopped, which builds up in deceit, but not in righteousness. And whereas thou sayest, ‘The Spirit of truth affords nothing but endless varieties;’ I say, the Spirit of truth thou knowest not: for the Spirit of truth said, ‘There is but one thing needful;’ and to speak the same thing again is safe for the hearers; but that spirit which affords nothing but endless varieties, is not

“the Spirit of truth, but is gone out into curious notions; and the
“number of his names and colors is read nowhere but in the unity
“of the Spirit of truth. All others call truth deceit, and deceit truth,
“as the blind that opposed the light ever did, who are ever learning
“endless varieties, but never able to come to the knowledge of the
“truth, nor to an end of their labors; but when they are out of one
“form get into another, so long as they can find a green tree with-
“out. Thus ye are kept at work all your life, and to the grave in
“sorrow, as the dumb priests, thou tellest of, have been before you;
“only ye have got a finer image, but less life. And thou, whose
“teaching hath no end, art in the horse-mill thou speakest of. I
“have read the epistles to Timothy, and to the Hebrews; and there
“I find, the duty of all believers is to see the law of the new cove-
“nant written in the heart, whereby all may know God, from the
“least to the greatest. I know the holy scriptures are profitable for
“the man of God; but what is that to the man of sin, to the first-
“born, who are out of the light, and being unstable and unlearned,
“wrest them to their own destruction; but to the life cannot come?
“And for your two ordinances thou speakest of, I say, upon the same
“account ye deny the priests of the world therein, we deny you;
“being both of you not only out of the life, but out of the form too.
“That command, *Matt. xxviii. 29*, ye never had, nor its power; which
“was, ‘To baptize into the name of the Father, Son, and Holy Ghost.’
“What Paul received of the Lord, that body and that bread, ye know
“as little of, but what ye have found in the chapter; nor of the com-
“ing of Christ neither, who cannot believe his light. And whereas
“thou speakest of preaching Christ of envy, and pleadest for it; I
“say, such preachers we have enough of in these days. What else
“art thou doing, who sayest, Paul was sent to baptize; though Paul
“says, he was not: so thou wouldest prove him a liar, if any would
“believe thee before him. Thou sayest also, ‘For aught thou know-
“est, he might baptize thousands.’ Thou mightest as easily have
“said millions, and as soon have proved it. Thou mayest say the
“same of circumcision also, and on the same ground. As for the
“signs that followed those that believed, which thou sayest are
“ceased; I say, they who cannot receive the light, cannot see the
“signs, nor could believe them, if they should see them to carp at;
“no more than formerly they could do, who opposed the light in
“former ages. They cannot properly be said to cease to such, who
“never had them; but have only heard or read that others long ago
“had them. But that the power, and signs, and presence of God is

“not the same that ever it was, in the measure wherein He is received in the light, that I deny; and declare it to be false, and from a spirit that knows not God, nor His power. And as for the gospel foundation thou speakest of, I say, it is to be laid again in all the world. Ye never were on it, since the man of sin set up his forms without power. Till ye can own the light of Christ, which the saints preached, and their life and practice; for shame, cease to talk of their foundation, or glorious work, or quakings and tremblings, the saints’ experiences, which the world knows not, nor can own: though ye cannot read that ever any came aright to declare how they knew God, or received His word, without them. In thy exhortation thou biddest me, ‘Love Christ wheresoever I see him.’ But hadst thou told me where one might come to see him, or how one might know him, thou hadst shown more of a Christian in that than in all thou hast spoken. But it seems, ye are not all of one mind. Some of you say, ‘He is gone, and will be no more seen till doomsday.’ But if ever ye come to see Christ to your comfort, while ye oppose his light, then God hath not spoken by me. This thou shalt remember, when thy time thou hast spent. G. F.”

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The Union between Church and State.

THE cause of all wars between nations is in consequence of the lack of union between the true church and the state. The most of what has been called union between church and state, has been between the state and an institution falsely called the church. And the wine of the fornications committed by these institutions has made so many drunk, that it is not to be wondered at that all sober people have become disgusted with the thought. Yet it was the union of church and state that caused the colonies of West New Jersey and Pennsylvania to become happy, prosperous, and flourishing communities during the seventy years of the continuance of this union. The church went before, and led the state or government of the colonies by holding a light, as it were, in which the government could walk, commending righteous

and rebuking unrighteous law. When the church can exert the influence over the state that the early Quakers did over these colonies, fightings between nations will cease, and the sword be put to its legitimate use in enforcing justice between man and man within the state. For the only proper use to which human government can be put, is to keep in subjection such as are not subject to the law of God for reward, but must be compelled to obedience by the beastly power of the sword, having to do the work as a slave instead of as a hired servant, receiving wages.

The *ancient* Quakers made it a point in their politics seldom to vote for a warrior: knowing that war was one of the very worst schools for morals in existence, they feared to trust those thus educated in any responsible position. When they voted, they voted for principle rather than for party, at the same time giving their support to the man whose character gave evidence of being worthy of the trust conferred; preferring to vote for such though their selection might seem doubtful, rather than for the man whose character did not give evidence of this trust; throwing the balance of power, when in their hands, in favor of that which was just and right,—thus clearing themselves of all responsibility in case a bad man was chosen, or in the triumph of a wrong policy.

—:O:—

The Rights of Woman, as Accorded by the Early Quakers.

AS HAS been observed, George Fox was the first of the later reformers to accord to woman the full exercise of her rights. She was permitted to participate in the ministry with all the freedom of man, and exercised similar rights in the meetings for business, in taking care of the poor, in providing for the proper consummation of marriages, and the watching over

the orderly walking of those who came among them as members of the church, &c.

The wisdom of Fox portrayed in allowing women to set up meetings of their own was characteristic of the man. He saw that, if the women did not have meetings in which to transact business for themselves, it would be difficult for them to take hold of the affairs of the church, as they had been so accustomed to permit the men to attend to all the important business matters, that they would still continue to do so if separate meetings were not established. Since it has thus been proven that women have the same ability to perform such labor as men, the time has fully come for the meetings to be united; for, since the men as well as the women themselves recognize the capability of woman, all that remains to be done is for man to allow and woman to accept these responsibilities, and a meeting composed of both men and women can do business better than when divided.

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Why the Quakers do not Cultivate Music.

GEORGE Fox makes mention of his singing in a few instances while in prison, and perhaps upon his journeys from place to place, as he travelled on his mission. The reason he did not introduce music as a part of the worship of God was, because he saw in the light in which he walked that it did not belong thereto, that those who worshipped God worshipped Him in spirit and in truth by devotion to His will, as He was pleased to reveal it in answer to that Alpha and Omega of all prayer, *Not my will, but Thine, O God, be done*; and that the more safe way was to put all the appetites and passions of the natural man under the cross (which cross means, done of necessity, not willingly), and compel them to be silent in the hour

of prayer, lest the Word of God might not be heard. He had no objection to indulging the ear in music after the hour of prayer was over, and the Word of God heard and obeyed, for a part of that Word of God is, that He formed the human ear after the fashion of His own.

Music is a harmony of sound, caused by a harmony of motion. It is said that the length of time does not vary the twentieth part of a second in which the earth performs its revolutions around the sun: if each sphere moves in its appointed time with the regularity of the earth, what an harmony of sound they must create for the ear of Him who set them in motion? The reason the early Quakers did not introduce music into their worship has been already set forth, and why they did not introduce it into their families seems equally obvious; for, while their friends were in prison,—the husband and father, perhaps, with a family dependent upon his daily labor for support,—others were subject to restraint of goods to pay priests' wages, &c., in this way other uses were found for their money than expending it for musical instruments; neither had they time to indulge in music, if they had possessed the inclination, and this sufficiently accounts for the absence of music in their families. As for singing, they could not have felt much like so doing with the Red Sea before them and the Egyptians behind them; and when they had surmounted these persecutions and were recruited from their effects, some had already commenced to look back for the track of the dead prophets, and, as they could not discover that they had music in their families, supposed it to be wrong and would not allow it.

The person who has no ear for music has a deformity, and he who has an ear and dare not indulge it, suffers the torment of an aching void. This accounts in part for the singing tone in which *modern* Quakers deliver their public dis-

courses, as it fills to some extent the void for music. Since each meeting chooses its own ministers, a musical voice aids to secure a recommendation; and, as this sympathetic tone appeals to the woman nature more than to the judgment, it is more agreeable to the spirit in which the minister must be baptized, if he or she would secure the recommendation.

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Resume and Summary.

IN a careful review of the principal practices of the *ancient* Quakers, we find that every act of their religious service was performed through conviction. George Fox and his ministering friends constituted a select body, or visible head to the church, and all their actions therein were the results of conviction coming through a revelation of Jesus Christ, the invisible head, and the main body was governed by convictions coming from the select body, or visible head: nothing was done by coercion, but all was wrought by conviction from the least to the greatest among them. It would appear from Fox's fervent admonitions, that he thought his friends and their successors would continue forever in the light they then possessed, or enough of them, to be as a city set upon a hill unto those who had not yet attained to this light; otherwise he would have left a negatively written discipline, forever forbidding any such thing as a written law for the government of the church. Had he thus done, it would have greatly aided the select body in preventing the son of perdition from rising up and taking possession of the temple, as he now hath done.

As has been already observed, this government with its fundamental principles was introduced upon this continent by the Quakers, and had they continued through the past

century in the faith and practice of the fathers of the first, their influence on the affairs of the nation would have caused them to present a very different appearance from what they now assume.

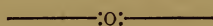
No government of the people by the people can continue long without some guardian care from a source above the level of the common people; the more free and liberal its institutions, the sooner and more certain the fall without this guardian care.

Monarchical governments are preserved through the selfish interests of the monarchs, that they may be left as inheritances to royal families.

Although liberality and freedom may attract the sons of God, they will attract Satan also, and, as he abides in darkness (ignorance and secrecy), he knows not the results following his own works until destruction is upon him: he may not intend to destroy, but as he works only for self, destruction is the legitimate result; his ignorance, or the darkness in which he abides, preventing foresight, the coming destruction is not seen in time to be averted. That which creates is the only reliable saviour or protector.

Unless those who would save themselves and the government purify and present themselves before God, and ask: What shall we do? this government will never celebrate another centennial, but in its stead there will come a revolution that will surpass in horror any recorded in the world's history, for then will the animosity long engendered between nationalities ripen into a degree of distrust, that few will look upon anything but carnal weapons for their defence. Then again shall be fulfilled the prophecy, *They that take the sword, shall perish by the sword*: after this, nothing but a despotism of the severest kind can restrain the people, in which the righteous will suffer with the transgressor. Let

no one think that the superior intelligence of this age will avert such a calamity, for all intelligence not based upon the philosophy of a true religion only lays a more fatal hold on the destroyer's sword. Nothing can be relied upon to avert such a disaster except that which overcomes the dragon, that gives power to this destroying beast.



What Constitutes True Marriage.

IT HAS been already observed, that the Godhead is composed of the male and female elements: the executive being peculiarly the male prerogative, and the decisions or edicts to be enforced are the offspring of the union, or marriage between these elements; the female prerogative is to conceive and bring forth the new forms of matter that are continually evolving themselves in nature. Nothing is done by either the male or the female element out of the unity: the male element enforces no law only by the consent and in the greatest pleasure on the part of the female, neither does the female element conceive and bring forth any new form of matter except by the consent and in the greatest pleasure on the part of the male element; but all is done in the unity of the true marriage. It has also been observed, that the soul or mind of man is composed of these two elements, the true balance and union between them being an absolute condition, in order that the offspring of thought might constitute a heavenly family. It has also been stated, that the soul or mind is as the seed, grain, or kernel that produces the natural man or woman, or the natural stock on which the seed, the soul or mind, is to develop through endless evolutions, subject only to the laws already mentioned.

In order to promote a happy union between the physical

man and woman, the law set forth as governing in the spiritual condition must be observed. God had no other purpose in view in creating the male and the female, than to propagate the race.

The sentiment called love hath its origin in the fact, that God made man with a desire that cannot be satisfied with anything in the universe but the possession of woman, and woman is endued with the same desire, which cannot be satisfied but in the possession of man. Marriage is a contract between two persons, who should be of adult age, and consequently sole owners of themselves, and consists in a man giving a man for a woman, and a woman giving a woman for a man.

Whenever a barter or sale is made, the ownership passes from the seller to the purchaser, after which it belongs solely to the purchaser to say what shall be done with the purchase: if the purchaser allows the purchase to be injured, he or she (whosoever the purchaser may be) sustains an equal injury. For a good man to be given for a worthless woman, or a good woman for a worthless man, is the worst possible trade that can be made; but for a good man to be given for a good woman, or a good woman for a good man, is the best barter possible for human beings to make in earthly treasure. It belongs to the owner to say what shall be done with the thing owned, and to none else; yet each man and each woman owe certain duties to society, and one of these is, after they have made their friends acquainted with their intentions, that a formal exchange be made at a proper time and place in the presence of their friends: after which, their friends should affix their signatures to a document setting forth the facts for the benefit of society at large, or any individual member thereof, and the marriage is complete.

This barter includes only that which is peculiar to man as

man and woman as woman. It is a man's right to make the proposal for marriage, and a woman's right to accept or reject it. It is the woman's right to say when the law for which marriage is consummated shall be fulfilled, and the man who fails to recognize this right is more degraded than a beast. There are other conditions subject to this law of marriage, but all come under the same general head. For example: Large men and large women are seldom attracted in marriage, or small men and small women: the object the Creator has in this is obvious, as the law, that like begets like, is subject only to the peculiar circumstances under which it acts. If large men and large women were attracted in marriage, some of the offspring might be larger than the parents; and if they in turn were attracted in marriage, in a few generations the world would be peopled with giants; and on the other hand, if small men and small women were similarly attracted, it would be peopled with pigmies. In this, as in all other natural or constitutional peculiarities, these differences do not tend to destroy the unity of marriage, but rather serve to strengthen it.

As the female element in the Godhead is to the male, so is the female element in the mind of man; and as the female element in the mind of man is to the male, so is the female in the physical to the male in the physical. As there is an attraction, love, or sympathy existing between the male and the female that does not exist between male and male or female and female, it follows that, as far as the wisdom of God will allow Him to show partiality, (the executive power being vested in the male element,) it will be in favor of the female element in all its grades, and if either is specially favored of God it is woman. Every man in the world was born to be an husband, and every woman a wife; and man, as male and female, cannot be viewed properly in any other light.

Religion is the greatest power in the world, and its power consists in the truth it declares, enforced by the sacrifice it offers, and woman in her right relation with man can exert an influence over him that he can no more resist than he can the setting of the sun: this declaration is made upon the supposition that man occupies the same relation to woman. Nothing is so utterly disgusting to the sense and feelings of a man, as to see or hear woman scolding, quarrelling, and threatening to compel man: the reason of this is, that she is out of her place in so doing, for in those things she appears to man more like a beast than a woman. If there is any scolding or threatening necessary to be done in order to compel justice, it belongs to man to do it.

It may be asked: What shall a woman do, to redress her grievances? The answer is, Do what the church does: present her claims in the name of God and His truth, and offer a sacrifice, and no man can long resist her claim. It may be said to be a hard thing for a woman to do this, without a return in love and its accompanying blessings: so it is, but inexorable law says, the cross must first be borne, and afterward the crown. This love is a sentiment over which we have no control, except in one particular way: To do good to others whether they do good to us or not. If we do good to them, the good we do will destroy the enmity that is in their hearts toward us, and its place will be filled with love; and when we thus compel them to love us, they cannot help doing us good; and when they thus return the good we have done to them, we cannot help loving them also; and the love, with the good we receive at their hands, is the reward we obtain for the cross we have borne for them, and this love and goodwill we compel them to yield us is a crown put upon our heads by the hands of those who were once our enemies. And to be able to wear the crown thus obtained is the great-

est glory that it is possible for one person to receive from the hand of another.

The crown of eternal glory awarded by God to the righteous is obtained by obedience to the same law.

In short, it is the duty of women to make their appeals to men—whether husbands or not—in the name of truth, and enforce them by an offering, but *never* by the sword. All scolding, quarrelling, and threatening belong with the sword, and no greater folly can be indulged in than scolding and threatening, when the person so threatening lacks the power to enforce it.

A man obtains the favor of God by offering a sacrifice; so woman gains the favor of man by offering a sacrifice also, the same as she does to gain the favor of God: the difference is, that a man is not always under obligation to offer a sacrifice to another for what is his natural right, when it is withheld; yet he may demand it by the power vested in the sword, but the woman never. When a man asks a favor of God for the benefit of a fellow-man, he must offer his fellow-man a sacrifice in order to induce him to accept it; the man may not accept the offering, but it is, nevertheless, his duty to render it: so with the woman, she must offer a sacrifice; although it may not be accepted, her right may be conceded on seeing that she is willing to sacrifice. This philosophy is based upon the wants of men and women in a state of nature; for when man and woman come into a state of grace, or favor with God, there will be no sacrificing of woman to man, for there is no sacrificing of the man to God, all sacrifice needed is to attain this position in grace or favor.

On the Training of Children.

THE judgment of the parent should decide what the child may need, and give it; but not always what it may desire. To every question asked by the child, a truthful answer is expected; and it will receive the answer as truth, whether it be truth or falsehood; hence the necessity for always answering truthfully. If the question be one that cannot be answered, the child should be so informed: if the child be thought unable to understand the answer, it should be told so,—for an answer that cannot be understood is worse than no answer at all.

No attempt whatever should be made to teach a child religion; the mind not being able to receive it, it will only create false impressions, that will be in the way of its receiving it when of more mature age. The science of religion is above the conception of the childish mind, and cannot be comprehended until the faculties become well developed: it may be taught idolatry, as idolatry in religion is but undeveloped and confirmed childish notions. If a proper moral example be set by the parents, no precept will be needful; but, if this be lacking, the precept will be worse than nothing: for, if the mind is sufficiently developed to receive precept, it is sufficiently developed to perceive that the parents themselves fail to follow the advice they give to others, and this will disgust the child, and prevent it from receiving the precept when offered by those who do themselves what they advise others to do, and cause it to turn away and say *Hypocrite*, when, had it never before heard good advice, its attention might have been attracted thereto with profit.

Great care should be taken not to ask a child to do anything it is not fully competent to perform, and, when once

asked, equal care should be taken to see that the order is obeyed. If the child should fail to regard the care and attention paid to it by its parents as a sufficient reward for obedience, resort must be had to chastisement. This part of the subject should claim special attention, for the good or the evil that results from chastisement depends entirely upon the spirit and purpose for which it is given. If it is done to gratify a spirit of revenge on the part of the parent, raised by the disobedience of the child, the child will be injured by such chastisement; as the parent not only baptizes the child with his or her own spirit, but compels the child to receive it; but, when it becomes necessary to chastise or punish, it should be done as a necessity, and not for pleasure or gratification. Chastisement should be used only when all other proper means fail, as the child may have no desire whatsoever to disobey, but does so through carelessness or thoughtlessness. Neither men nor children can do anything without a power to help them so to do, and everything that is done by men is for a reward or to escape punishment; besides these two powers, there is none to move either men or children. When chastisement is resorted to, the child should be definitely informed of the object the parent has in view,—that it is not in revenge for what has been done, but as a necessity in preventing a recurrence of the act; after which the child will realize the truth of the statement by becoming able to remember the chastisement, and thereby be enabled to remember the commandment and obey it, and escape the recurrence of the same.

This recommendation is founded upon the law of God to His children, the family of man. He chastises all men for their good, that they may know they are disobeying, and repent, live, and enjoy life; and this same law should be observed by parents toward their children.

Labor and Capital.

ALL capital is vested in two things, namely: 1. Land, and 2. Bone and muscle. It has already been observed, that the Godhead itself is composed of two parts, and the undisturbed union of those parts produces the harmony of the universe. From the proper balance and perfect union of the two parts of which the human mind is composed, true greatness is developed; and from the properly balanced minds and perfect union of man and woman comes true felicity. The undisturbed union of land and labor peacefully and happily produces all that is necessary to satisfy man's physical wants. All the trade unions, all strikes among laborers, all compromises between the capitalist and the laborer, are unmistakable evidences of wrong in the body politic, which never can be righted until there is a return and an amendment of the broken law: nothing else will ever remedy this dreadful evil.

No man or combination of men have any better right to deprive a fellow-man of deriving his support directly by his own efforts from mother earth, than he has to rend the babe from its mother's arms: the one is as plainly and emphatically written in the law of God as the other,—the reason one is disobeyed and the other obeyed is, because to some there is profit in the one and none in the other. The undue desire for profit has blinded the eye to this law, and in the scramble for profit men run against, knock down, and fall over each other, and in this condition it is impossible to prevent weeping, wailing, and the gnashing of the teeth of one upon another.

Every child born under a government refusing to allow

freedom to man to enjoy his birthright to a portion of the earth's surface or soil, is born a slave or must be treated as a pauper, all pretensions to freedom notwithstanding. For the man who may not be favored with a gift of the means by which to purchase his birthright to the soil, is compelled to offer at sale the only thing he has if he would obtain it; and the only thing he has that will sell is his bone and muscle, and in offering these he dare not reserve his own soul. And this sale must be effected by his taking this property into the market and setting it up at auction, himself the crier, and knocking it off to the highest responsible bidder. The bidder must be responsible, for this kind of property is not sold for cash on delivery, but must be sold on time, subject to conditions generally made by the purchaser.

It is not to be wondered at that so few ever get the means of purchasing their right to the soil after being made subject to such degrading circumstances, neither is it to be thought strange, in view of these things, that the labor-market is full to overflowing, and many who labor are reduced to a condition little better than vagabondism, and are compelled to go from place to place in search of an opportunity to labor. If there was nothing to hinder a man from enjoying his right to the soil, he could set his own price on his labor, and if no one saw proper to give it, he would not be obliged to labor for any but himself.

When one man suffers another to persuade him contrary to his best interest, God allots the man thus persuaded his suffering as a warning for his mistake, but when he is forced to do contrary to what would be his best interest, the wrath of God is kindled against the man or combination of men who do it, and will follow them in judgment until they undo what they have done and seek His forgiveness. It may be asked, What is now to be done? The answer is, Open

the public domain to actual settlers, in lots to each man and each woman who may desire it, and return the money with interest to all parties holding unoccupied lands by virtue of purchase from government. Every man holding over a certain number of acres of improved land should pay such a tax on all over the amount stipulated for one person to possess, that it will be to his interest to dispose of it: the sooner this is done, the better for both rich and poor.

This monopoly of man's birthright to the soil in this country has already led to the following scene witnessed on the opening of the centennial in 1876. There were present on that occasion the seen and the unseen, the great and the small, the rich and the poor, the so-called wise with the unwise, together with the capitalist and the laborer,—all uniting to celebrate the hundredth year of the nation's independence, by a display of some of its wealth and the improvements made within the past century.

The unseen were the angels of that God who, through the stripes and blood of His servants, the early Quakers, introduced the principles of the government upon this continent, through which this people not only received liberty, but independence also. When those angels returned, they made the following report: That the articles on exhibition were produced and placed there by a class called laborers or working-men, who, when admitted to the exhibition, found another class already present, comfortably seated in easy chairs, while the working-men stood on the ground until the opening ceremonies were performed; and that this favored class had not only been admitted free, but were brought there without cost to themselves, while the working-men not only paid full fare for admittance, but also extra fare for being brought thither.

And those angels further reported that, while the working men present from under despotic governments seemed cheer-

ful, those of America appeared sober and thoughtful: to which their Lord replied, That the working-men from despotic governments had been educated that one class of men was born to rule, while another was born to serve; but it has not been so with the men of America,—they are educated that all are born free and equal, and their sober thoughtful appearance is caused by their earnest prayer as to why these things should be. And the Lord became wroth, and swore in His anger, that except those so-called wise, who rule the people, together with the rich and great, who rule those so-called wise by the power of their gods, speedily repented, He would reveal to those working-men the fact that, while they are busily engaged with their labor, this favored class is also equally busy in devising ways and means for cheating them out of the fruits of their labor, by fostering rivalries between political parties, and inducing them to look at the glory that results from victory rather than to the characters of the men put in office, or the measures to be carried out by them when placed therein; and how the rich, the great, and the so-called wise work into each other's hands, and help each other, to control the interests of the laboring men. And when those laboring men see those things, they will grasp the sword and begin to slay each other in revenge, through animosities engendered by political strife and prejudices founded on nationalities; they will also destroy the rich and great that have thus ruled over them, and make spoil of their goods. And because they do this, I will allow a tyrant to rise up and rule over them, and the liberties I granted them through my servants in former times, I will take from them. All this will I suffer to come upon this people, saith the living God, except they speedily repent and give ear to My word.

A CORRECT SYSTEM

OF

❧ NATIONAL FINANCE. ❧

MONEY is a *certificate*, certifying to the bearer having performed labor, and labor is the measure of value, and regulates the price of all articles. We will take a day's labor as the unit of cost, and an article requiring one day's labor to produce it, we will call the cost price thereof No. 1, and an article requiring two days labor to produce it, the cost price No. 2, and an article requiring three days labor in its production, the cost price to be No. 3, and in a similar manner the cost of all articles are ascertained.

Money is used to represent the relative cost price of the different articles. For example : an article requiring five days labor to produce it, the value thereof would be No. 5,—to purchase the same would require Five certificates, each bearing on its face the figure 1, or One certificate bearing on its face the figure 5; or, in other words, it would require Five *One dollar* bills or notes, or One *Five dollar* bill or note.

These certificates should be prepared by Government, and kept on hand as blanks, to be filled out by the borrower on giving suitable property in pledge for them; after which those blanks become money in his hand, because he has given his property in exchange therefor, and are his to dispose of as he pleases. But he can do with the property pledged only as a renter, and paying the rent in the form of interest on the money, these certificates become money in the hands of every successor by the same fixed law, viz.: Each man giving something of value in exchange for them, until they come again into the hands

of the borrower, who presents them to the Government and demands their redemption, which it does by receiving the proffered Certificates and cancelling the pledge given on the property.

The *interest* on these Certificates must be paid in a *product*, something having value in itself; for the *law of interest on money* is only an abstract from the law that inheres in property, giving it power to command rent.

Interest paid in a product will regulate the volume of the currency. If the *per cent.* be low, the volume will be correspondingly large; if the *per cent.* be high, the volume will be correspondingly small, but the purchasing power will be the same in either case: or, in other words, if at *Six per cent.* the money value of a certain article be One dollar, at *Three per cent.* its money value would be Two dollars,—the *money value* of articles is regulated by the volume of the currency, and the volume of the currency by the *rate of interest*.

Gold and silver, perhaps, possess more of the necessary properties for tender to Government for interest than any other product. Those metals have long been used as money, and the reason iron and lead have not been used in their stead is, that it would require more in bulk to represent the same in labor or value; were it not for this reason, they would answer as well to pay such interest.

The benefit to be derived from this system is, 1st, that the interest would pay the expenses of government and prevent taxation; 2d, the volume of currency would be elastic; 3d, would prevent the possibility of a "panic" to force men into idleness for the want of money to pay wages. So long as any part of the fertile earth is uncultivated, starvation and want are but the penalties attached to the workings of false systems of economy.

NOTICE.—Letters written on Religious, Moral, Social, and Political Questions of real interest to Humanity. Any Truth-seeker sending name and address, with address of others interested, to KHLJ, care of Thomas W. Stuckey, No. 57 North Seventh Street, Philadelphia, Pa., will receive attention.

THE TRUE CHURCH

AND

THE FALSE CHURCH.

THE man who receives a gift in the Spirit of Truth, in the measure that gives faith in the saving power of Truth sufficient to enable him to sacrifice anything ever so near or dear, rather than omit doing what he believes Truth requires, becomes the *Seed of the True Church*.

Under the influence of this Spirit he learns what Truth really does require, and what it does not, through his experience in *doing* what he believes it to require. And as he is built up in righteousness by the help of this Spirit in discerning between the *right* and the *wrong*, so in the same Spirit he builds up the Church by separating between the *Believers* and the *Unbelievers*.

The assembling of Believers for the purpose of teaching and being taught the Way of Righteousness constitute *The only True Church*.

There is no governing law in this Church but the *Law of God*, as revealed to the understanding of its members. No transgressor is punished otherwise than by being rebuked in the Name of God,—all further punishment is left to the Hand of God.

When a member becomes *dissatisfied* with the manner of *dealing* with offenders, he *withdraws* from the Church,—for the Church of God is *governed* by God, and not by human law or authority; for where human law and authority governs, the Church of God is withdrawn, and the False Church prevails.

The True Church does not consist in the mere assembling of Believers, but rather in *the object* they have in view for thus assembling, and *the manner in which that object is carried out*.

Believers have the right, in common with Unbelievers, to assemble for other purposes than the worship of God. For God hath given liberty to men, without distinction, "to eat freely of all the trees of the garden": the only exception being to "the tree of the knowledge of good and evil." This tree of the knowledge of good and evil is *experience*, and the fruit of the tree is *the result* of that experience. But results thus obtained cannot be known to be really *good* or *evil* without a revelation of the Will of God: for the only *test* for that which is *good* is, that it *accords* with the Will of God; and for *evil*, that which is *adverse* to the Will of God.

No direct revelation in such matters can be had except by the mind baptized with the Spirit of Truth; for no other spirit hath power to open the eyes and ears of the understanding to receive such communication.

The Church is not for amusement, gratification, or pleasure, but rather for *reproof*, *correction*, and *sacrifice*; that its members may become able to enjoy the highest degree of *true pleasure* and *happiness* in other places and also throughout all time.

The Church is sustained by *sacrifice* and *free service*. The *sacrifice* consists in giving up what of pleasure or of profit may be received from any manner or custom found to be at variance with the requirements of Truth; and the *free service* in freely teaching what God has taught the individual.

Everything done for the Church *is done as a gift*. If a house be built for the Church to meet in, the money or material for its erection is furnished as a *free-will offering*, and the giver claims no more right or privilege therein than he who gives nothing: the only thing that gives a right therein is a desire to teach or be taught the Way of Truth,—the Spirit that prompts this desire is the only badge of membership in the True Church.

The right is given to no man to *challenge the motive*

any one may have for entering the Church, but he should be treated as a member until he proves himself publicly by word or deed, to be otherwise.

The Church is not only instrumental in the salvation of its members, but sheds forth a light to the nations. Although politicians seldom have much interest in the practical workings of Truth, they will accept it when properly presented, for the power it gives over an opposing party.

About a quarter of a century after the Church made its appearance in England, an opportunity offered for a practical application of its principles in National Government, by some of its members accepting a charge over a colony in America, and in that Light that was revealed in the Church a form of government was proposed and accepted by the Colony in 1676, and for near three-quarters of a century the prosperity, peace, and happiness of the people under this government, considering their surroundings, has no parallel in the history of the world; and by this success the people of the Colonies were so educated in the true policy of national government that, in its centennial year, 1776, they adopted the well-known and justly famous Declaration of American Independence, on which the free institutions of this country are founded, that have proved to such an eminent degree an asylum for the oppressed of all nations.

Those who framed the Constitution found evils they saw fit to compromise; and when the Fathers of the Church, unto whom the Lord had appeared, had been gathered to their rest, and their children taken captive in the weakness, the Light of the Church in which the Nation had prospered was withdrawn, and in the darkness that followed those evils increased, until they produced their legitimate effect—War, the scourge of scourges; which not only shed the blood of thousands upon thousands of her people and wasted millions upon millions of her treasure, but has been instrumental in bringing to the front a host of politicians, who seek office for their own benefit rather than for their country's good, and for the sake of revenue license illegitimate business, trade, and traffic; notwith-

standing the cost of supporting poor-houses, asylums, and prisons for the sufferers by such business, trade, and traffic is many times greater than the revenue derived therefrom, to say nothing of the degradation, suffering, and misery that follow.

Such an abuse of the liberties purchased by the blood of the Prophets has kindled the Wrath of that God who sent them forth, and He has sworn in His wrath that, except those things shall cease, this government shall be overthrown and one reared in its stead that shall be tyrannical.

No free republican form of government can long survive the *withdrawal* of The True Church, for the Light that emanates from the Spirit that leads therein is *necessary* to the support of free institutions; and in its withdrawal follows a darkness in which *The Whore of Babylon*, the spirit that governs in The False Church, commits her *fornications with the Kings of the Earth*,—the Spirit that rules in the National Governments,—and the *offspring of this fornication is the plague of the people*.

And because she has committed fornication with the Government of the Nation, and made the people thereof to “*drink the wine of her fornications*,” and caused them to *tresspass* upon the liberties granted them, the God who *purchased those liberties with the blood of His Prophets* HAS SWORN IN HIS WRATH ALSO THAT HER CITY SHALL BE SET ON FIRE; that when His people who are held *captive therein* shall “see the smoke of her burning,” their chains shall be *severed* and they shall escape and come out from her, and look upon her burning with sorrow, and lament that *that which appeared to be* “so great riches has come to naught;” and in the *Light of the fire* that is consuming the Great City, they shall read this *inscription* upon the forehead of the ruling spirit therein, “THE MYSTERY OF MYSTERIES, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH;” and in the same *light* they shall see that through her *fornications with the Kings of the Earth*, *she has conceived those abominations*, and when they see those things verily their *tribulation* shall be great; for *their old sun* shall be darkened and *their moon* shall not give her

light, and the stars shall fall from *their* heavens, and all the powers therein shall be shaken. But the *tribulation of those days* shall be short, for the angel that *fired the city* shall point them to where "Jerusalem has been trodden down," and there shall they build their habitation.

She who sits as queen over this Great City, The False Church, is a spirit that seeks *place, power, influence, and homage*, reaching forth to the "tree of the knowledge of good and evil," to make a *show* of being Godlike *by presuming* to teach, and will teach anything for good or anything for evil that will bring the desired homage.

The Church that follows the lead of this Spirit is governed by a *law of its own making, and executed by its own hand*, and any man taking Liberties contrary to this law must suffer its penalties, no matter whether sent of God or of Satan,—it is all the same; and by this law the righteous as well as the unrighteous are *persecuted and slain*, and in this False Church is found the *blood of all the Prophets slain upon the Earth*.

God has given every seeker after Truth the right to enter any house dedicated, or even pretended to be dedicated, to His worship, without *asking leave* of any man; and, when therein, if no person is claiming the audience of the people, has the right to *speak* what he may deem to be required of him, *any law to the contrary* notwithstanding.

It is sometimes necessary that the servants of God suffer persecution, and even the sacrifice of the life of a Prophet is sometimes required to *reveal the Spirit* that leads in the False Church; and no man is *fully* commissioned to preach the Gospel until he has become *void* of all *fear of persecution, suffering, or even death*. To know the part those things take in the salvation of the Believer that may be held captive in the False Church, is one of the *mysteries* of the Gospel.

The True Church has but one article of Faith in its creed, and that is *Belief* in the *saving power of Truth*. The Spirit that begets this Faith is the Christ, because it is the Chosen Spirit: it is the Lord, because it governs; it is the *Saviour*, because it saves from sin; it is the *Son* of God, because it is *begotten* of God and is Godlike; it is the

Head of the True Church, because it is the *Teacher*. It is not that men build large and even costly edifices to meet in, neither is it that they meet to enjoy social converse, or that they meet to eat and drink to gratify the natural taste, or that they meet to gratify the eye in viewing the beauties of nature or of art, or that they meet to gratify the ear with music; for these are of the "trees of the garden of which man may *freely eat*;" but that these things are done in the name of *religion* and the *Church of God* is what is objected to: not so much on the account of those who accept these things for the sake of *the things themselves*, *careless* as to whether they constitute any part of religion or no; for they are *not deceived*, but get what they join the Church for; but *rather* for the sake of those who are honestly seeking the Truth and the Church of God, and are induced to accept those things in the name of religion and the True Church, *those are deceived*, and for *their sake* the wrath of God is kindled against this False Church.

The Spirit of Truth is "conceived" by the "virgin" soul through the embrace or "overshadowing" of that Spirit that creates, preserves, and governs the universe of matter, which *Spirit* is the True and Living God, who governs the universe by a *wise adjustment* of that which would otherwise oppose and destroy.

Man, like other beings, begins his existence on a low plane, and under favorable circumstances develops into the "Image" and "likeness of God."

The law of *self-preservation* is the first law developed in life: the Spirit manifested in this law is *low*, *beastly*, and *serpent-like*, and will crook and twine itself in any way to get along, without reference to what is morally *right* or *wrong*, striving to destroy in part or in whole every *opposing* object.

This Spirit is as much a *creation* of God as anything in Nature, and is a necessity in developing the physical man. But when developed under favorable circumstances, another *spirit* is begotten through what may be called a "second birth," *differing* from the first in being Godlike, and in seeking wisdom by which to adjust, set aside, and overcome the obstacles in life rather than to *destroy* them:

in this way man develops into the likeness, Image, and Kingdom of the Eternal and All-wise God.

The physical man is sometimes developed under circumstances so perverse, that the soul may lack the capacity to conceive; or, having the capacity, the birth of the Spirit is weak; and with the help of those perverse circumstances it is overruled, cast down, and destroyed, and the beastly *serpent-like* spirit usurps the throne in the empire of mind, and becomes the soul's *Adversary* or *Devil*, instead of its Saviour.

When they who fought the battles of the True Church, and gained for it a victory over the principalities and powers that rule in the earth, compelling them to allow it a place, became popular, in the peace that followed many laid down their arms, suspecting no danger; then it was that the beastly serpent-like spirit that seeks to exalt itself, so that it sitteth in the temple of God, claiming for itself that it is God, crawled into the Church and assumed its livery; and, as its presence caused the affairs of the Church to move heavily, it proposed that *Advices* previously given forth by members of the Church be made law, and those who seemed to be negligent compelled to perform duty or leave the Church. Here, as has been already observed, when human law and authority begins to govern, the Church of God is withdrawn: for the mere assembling of the People of God does not constitute the Church of God, but rather the *object* they have in assembling, and the *manner* in which that object is carried out.

With every Advent of the True Church the same battles have to be fought, but with every appearance of the Church the world is developed higher in the scale of being.

NOTICE.—Letters written on Religious, Moral, Social, and Political Questions of real interest to Humanity. Any Truth-seeker sending name and address, with address of others interested, to KHLJ, care of Thomas W. Stuckey, No. 57 North Seventh Street, Philadelphia, Pa., will receive attention.

The Church, its Ministers and Members, how known.

The ministers and members of the different branches of what is called the Christian church, are known to each other by certain signs and peculiarities, and the members of each branch support their own church and its ministers, knowing them by those signs.

The Church of God may also be known by signs peculiar to itself, some of which are as follows:—1st, Membership consists only in a gift of the Spirit of Truth, which spirit is The Christ, the true Lord and only-begotten Son of the One only true and living God, whose Word rules the universe of matter. Those who have this Spirit are known by their willingness to teach, *and especially their willingness to be taught.*

2d. Their only mode of public worship is to assemble in the spirit of being taught, willing to receive that teaching silently, through the Spirit in themselves, or through the ministrations of such persons as may be inspired through the same Spirit to bear testimony to what they have *seen, heard, and handled* of the good Word of Life.

3d. The ministers are known by their willingness to accord to any who may so desire, all the freedom to speak in the church that they claim for themselves, without inquiry as to whether such person be of good report or of bad report,—knowing that the proper way to convict the foolish of their folly is to give them a patient hearing, after which they will give ear to wisdom, be convinced of their foolishness, and believe in the Truth; or, otherwise, they will leave the Church,—not being willing to endure the Light therein revealed.

The Church of God is supported by the Men of God,—whom He has taught, that it is equally a duty to give support unto him who feeds the soul, as to him who feeds the body; both being governed by the same fixed law, viz., to fully enjoy any good thing,—a free-will offering of some kind must be made as an equivalent.

If a man is duly authorized to administer Truth to the lovers of Truth, such lovers of Truth will accept it as a special privilege to give unto him means of support, and their free-will offering will be all his needs can require.

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that preach ye upon the housetop.— Matt. x. 27.

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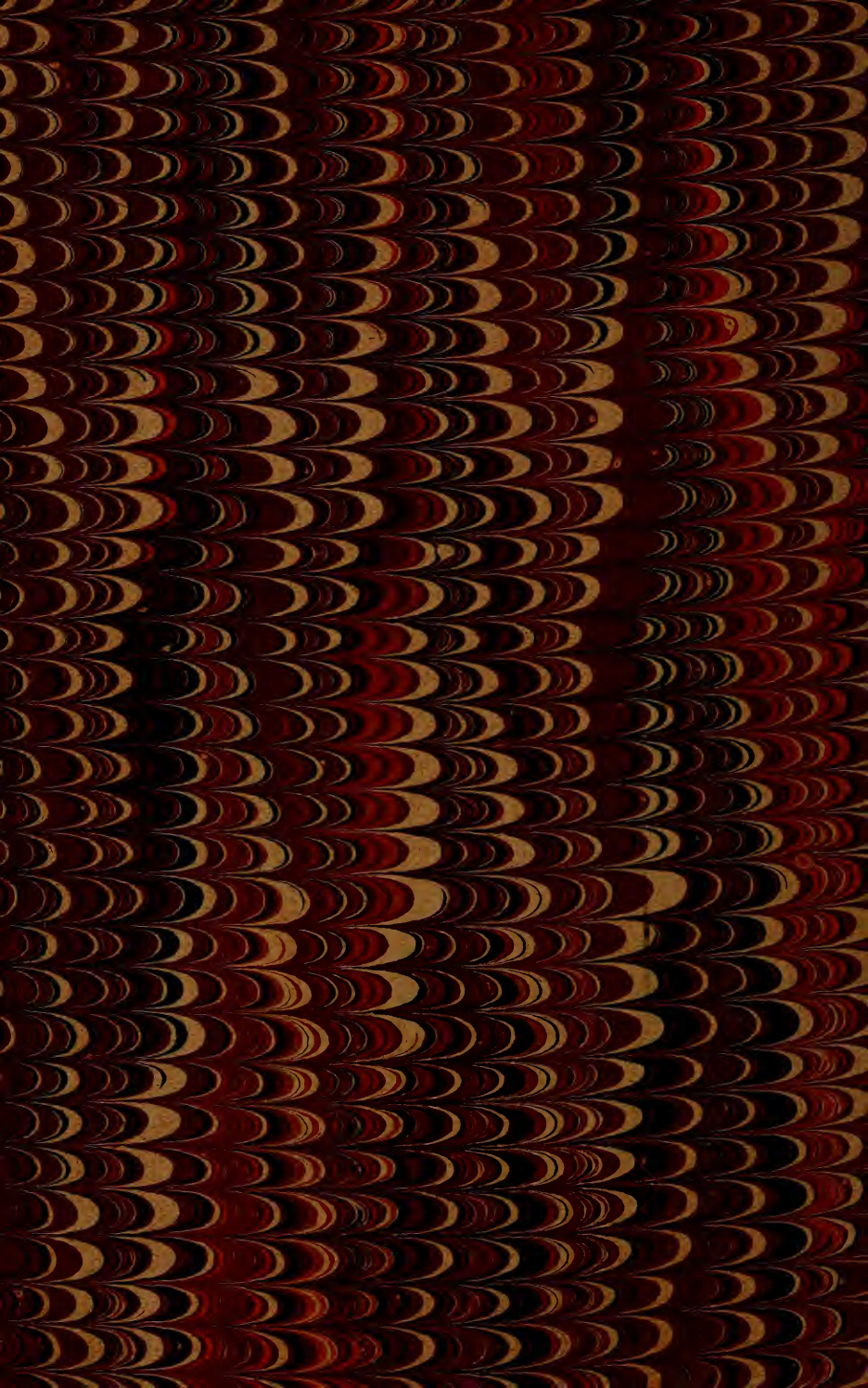
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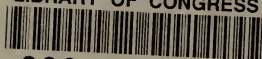


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